Ee.7:28 H.8.24,

11°. *Junii*, 1646.

WE the Preſident and Fellowes of Sion Colledge London, earneſtly deſire Maſter *Anthony Burgeſs* to publiſh in print his elaborate and judicious Lectures upon the Law and the Covenants againſt the Antinomian Errours of theſe times, which at our entreaty hee hath preached, (and for which wee give him moſt hearty thanks) that ſo as well the Kingdome, as this City, may have the benefit of thoſe his learned labours.

Dated at Sion Colledge the 11th of June, 1646. at a generall meeting of the Miniſters of London there.

Arthur Jackſon Preſident, in the name and by the appointment of the reſt.

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VINDICIÆ LEGIS:

Glo. OR, Barlee

A Vindication of the

MORALL LAW AND THE COVENANTS,

From the Errours of *Papists*, *Arminians*, *Socinians*, and more especially, *Antinomians*.

In XXX. LECTURES, preached at *Laurence-Jury*, London.

The second *Edition* corrected and augmented.

By *Anthony Burgess*, Preacher of Gods Word.

LONDON,
Printed by *James Young*, for *Thomas Underhill*, at the Signe of the Bible in Wood-street. 1647.

TO THE

Truly pious and worthily honoured Lady, the Lady *RUTH SCUDAMORE.*

Honoured Madam,

I Have observed your Ladiſhip carefull in two things: to improve the duty commanded in the Law and to imbrace the promiſe tendered in the Goſpel, the former hath been a ſpurre to holineſſe, the latter a curbe to unbeliefe. The conſideration of this (together with the remembrance of thoſe manifold favours which your Ladiſhip hath plentifully vouchſafed to me and mine) hath provoked me to dedicate this Treatiſe unto you, which although it hath much controverſall matter in it, yet it is not without many practicall Directions and Conſolations. It hath been Gods goodneſſe unto you, that although in theſe times of calamities your portion hath been one of the afflictions in Paul's

Catalogue, without settled aboad; yet God hath left your minde fixed and immoveable in the truth, being enabled to magnifie Grace in the highest manner, out of the reall sense of your necessity and unworthinesse, yet to avoid Antinomianisme: and on the other side, to be punctuall and exact in the duties of mortification and holinesse; yet to take heed of Pharisaicall Popery. And indeed, this is the right sense, when we are so diligent in working out our salvation with feare and trembling, as if there were no grace to justifie; and yet so resting and beleeving in the grace of Christ, as if no good thing had been done by us.

ἀστατοῦμεν.

Madam, goe on with the assistance of God, and account the things of grace more excellent then the things of parts; and while others rejoyce in opinions, and new notions about faith and holinesse, doe you delight in the things themselves. The Lord keep his best wine for you in the later end of your age, and give you to see the fruit of your Prayers, a settled reformation in the Church, that so (when your time shall come) you may depart in peace, feeling much of the power and love of God living, and much more of them, dying.

Madam, this is the prayer of your Ladiships humble servant in the Lord,

Septemb. 21. 1646.

Anthony Burgess.

TO THE READER.

READER,

IF the Father said true, that *Books were the fruit of the mind, as children are of the body*, naturall affection must compell me, (as she did for *Moses*) to provide some Ark for the safety of this Book, lest it perish: And I know no better way, then to give thee some account of the matter and method of it, if thou vouchsafe to peruse it.

οἱ μὲν γε παῖδες σωμάτων, ψυχῆς δὲ ἔγγονοι, οἱ λόγοι. Clem. Alex.

For the matter of it, it is chiefly improved to maintain the dignitie and use of the Morall Law against late errours about it, and thereupon I have been forced to consult more with those books that are filled with such poyson, then to peruse those Authors that have maintained the truth; and I found the looking upon their Heterodoxies a speciall help to propagate and confirme the truth, as that Romane Painter curiously drew the picture of an Horse, by constant looking upon an Asse, avoiding whatsoever he saw ridiculous or deformed in him. I acknowledge this work above my strength, it being a subject not much handled by former writers, and so I could not be guilty of that fault, λογοκλοπεία: but I say, as *Austin, Ego parvas vires habeo; sed Dei Verbum magnas habet; I have small strength, but the Word and*

Truth of God hath great power. None is more unwilling then my ſelf to come in print; but, becauſe he that writeth good Books, doth *retia ſalutis expandere*, ſpread the nets of ſalvation to catch ſome men in; and the good works of ſuch will laſt as long as their Books live; I have hardened my ſelfe, and overcome mine owne temper, to publiſh to the world theſe conceptions of mine. I have not affected to appeare in this Book μετὰ πολλῆς φαντασίας, about words and phraſes, becauſe it's controverſall matter, and ſo fitter to be repreſented to the underſtanding in naked unaffected explications, then curiouſly adorned to pleaſe fancy: Yea, I have grudged at words, as being too long and cumberſome, deſiring (if poſſible) to conveigh my ſenſe in as briefe a manner as may be, leſt any that comes to look for fruit, ſhould finde the leaves too broad, and ſo cover it from ſight. And this endeavouring of brevity will make the matter ſeeme too obſcure and abrupt, till there be a familiar acquaintance with my way.

My method is after ſome generall diſcourſes about the uſefulneſſe of the Law, more particularly to handle it as given to *Adam*, and afterwards as promulgated by *Moſes* to the people of Iſrael; and herein I have taken in all the materiall queſtions that Papiſts, Arminians, Socinians, and more eſpecially, Antinomians have ſtarted up. In all this I have endeavoured to give the Law its due, and the Goſpel its due, remembring that of *Luther*, *Qui ſcit inter Legem & Evangelium diſtinguere, gratias agat Deo, & ſciat ſe eſſe Theologum*; He that knoweth how to diſtinguiſh between Law and Goſpel, let him give thanks to God, and know he is a Divine. It is the allegoricall interpretation of one Writer, that the great feaſting and muſick which was uſed at the re-

conciliation

conciliation of the Father to his Prodigall ſon, did ſignifie the ſweet harmonie and agreement between Law and Goſpel, If this were ſo, then ſome doe repreſent the elder brother, that grudge and murmure at this excellent accord. If any adverſary ſhall aſſault this Book, I ſhall not be ſolicitous to anſwer it, becauſe I endeavoured ſo to ſtate the queſtion, that at the ſame time truth might be maintained, and falſhood demoliſhed; I am preparing for thy view another Diſcourſe about Juſtification, which precious Doctrine hath alſo been much ſowred by the leaven of Antinomian opinions.

THE

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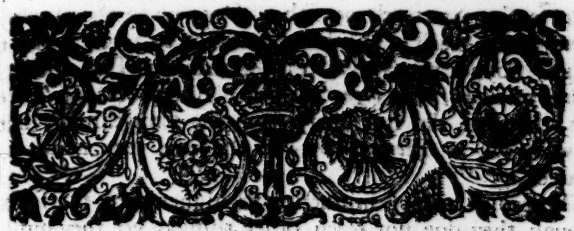

VINDICIÆ LEGIS:

OR,

The Vindication of the Law, called MORALL.

LECTURE I.

1 Tim. 1. 8, 9.

Knowing the Law is good, if a man use it lawfully.

THis Epistle to *Timothy* may be called, *Paul's Directory for the Church of God:* and, in the first place, he enjoyneth *Timothy*, to preserve the Truth against all false teachers, as he himselfe doth in all his Epistles. Though he derived much hatred upon his person thereby, yet this was his comfort and glory, as *Hierome* wrote to *Austin*, when he had vindicated the Truth against Pelagians, *Quod signum majoris gloriæ est, omnes hæretici te detestantur:* It is a signe of thy greater glory, that all heretiques hate thee. His injunction to *Timothy* begins, *ver.* 3. Charge them, not ἑτεροδιδασκαλεῖν *Erasmus* translates it, *not to follow another doctrine*, as if it did belong to the followers: but the words afterwards [*Teachers of the Law*] doe plainly refute that. Now the word may be extended both to the matter

The Text opened.

matter (as ſome) to teach no other *thing*; or to the *manner* (as others) not to teach in another *way*: Not to teach *nova*, new things; no, nor yet *novè*, after a new manner. The rule is, *Qui fingit nova verba, nova gignit dogmata*: And it was *Melanchons* wiſh, that men did not onely teach the ſame things, but *in iiſdem verbis, in iiſdem ſyllabis*, in the ſame very words, and ſyllables.

The ſecond part of injunction is higher then the former: Though they doe not teach other things, yet they muſt not ſpend their gifts in an uſeleſſe way; as, *to give heed to fables*: This they apply to the Jewes, who had a world of fictions. So *Tertullian* of *Valentinus*, *Multas introduxit fabulas*; we ſee here the word *fable* in an ill ſenſe: Therefore *Grotius* cannot be excuſed, who calleth our Saviours Parables fables, as that of the Prodigall who ſpent his portion, *Hæc fabula* (ſaith he) *nos docet, quod omnes ortu ſunt filii Dei*, where both his words and matter are very offenſive to the truth. It is true, we finde the Fathers, *Gregory Nazianzen*, and others, uſe ſometimes a fable in their Orations, to denote ſome morall matter; but ſuch the Jewes did not uſe. As they muſt not *give heed to fables*, ſo neither to *endleſſe genealogies*. We ſee a good uſe made of genealogies in the Scriptures, but here is reproved the ſinfull uſe of them; as thoſe Grammarians among the Heathens, that ſpent their time about *Hecuba*'s mother, or *Achilles* pedegree, and what it was that the Syren's ſung: and theſe he calls *endleſſe*, becauſe vaine curioſity is more unruly then the waves of the ſea; it hath no limiting, *Hitherto ſhalt thou goe, and no further*. Although ſome referre genealogy not ſo much to perſons as things, for that the Jewes called genealogy, when one thing was fained to flow from, and, as it were, to be begotten of another; therefore (ſaith one) *Paul*, ver. 5. gives a ſhort, but profitable genealogy, when he makes a good conſcience to flow from a faith unfained. Now mark, the Apoſtle condemneth all theſe, becauſe they doe not edifie. The ſhell-fiſh among the Jewes was accounted uncleane, becauſe it had but a little meat, and a great deal of labour to get it: and this is true of all doctrines, which have no profit in them. The Apoſtle therefore tells us, what is the true uſe of the Law, the end of the precept, *Scultetus*, who

hath it out of *Chryſoſtome*, makes παραγγελία, not to be *the law*, but *the miniſtry*, or *preaching*; and ſo the Apoſtle uſeth the word, *v.* 3. But grant it be ſo, yet they all agree, he ſpeaks of the Law ſtrictly taken afterwards. The Apoſtle therefore, reproving theſe falſe teachers, that did turn bread into ſtones, and fiſh into ſerpents, the good law into unprofitableneſſe, leſt this ſhould be thought to traduce the law, he addeth, *We know* (as if that were without queſtion to all.) So that there is a poſition, *The Law is good*, and a ſuppoſition, *If a man uſe it lawfully*; with a correction, *The Law is not made to the righteous*. As *Auſtin* ſaid, *It was hard to ſpeak for free-will, and not to deny free-grace; or free-grace, and not to deny free-will:* ſo it's hard to give the Law its due, and not to ſeeme to prejudice the Goſpel; or the Goſpel, and not to prejudice the Law: For, take but theſe two Verſes, *Videtur Apoſtolus pugnantia dicere*, The Apoſtle ſeemeth to ſpeake contradictions, ſaith *Martyr*: For, ſeeing none can uſe the Law well, but a righteous man, how then is not the Law given to him? But this knot ſhall be untyed in its proper place. I ſhall at this time handle the firſt propoſition, that is conditionall; only I might inſiſt upon opening the word Νόμος, or *Law*: For, I conceive, the neglect of the different uſe of this, doth breed many errours; for there is a law that we are to be Antinomians, or contrary to; and there is a law, that we muſt ſubmit to: But of this I will ſpeak in one particular caution.

Obſerv. 1. *The Law of God is good, if a man uſe it lawfully.*

Obſerv. 2. (which is implyed) that *the Law of God may be uſed unlawfully.*

The Law is good, 1. *In reſpect of the matter of it therein contained*; for, if you take the ſpirituall interpretation of it, you will finde all the matter exceeding good: to love God, to truſt in him, &c. how good are they? Yea, there is no duty now required of us, but is contained there: Therefore *Peter Martyr* did well reſemble the Decalogue to the ten Predicaments, that, as there is nothing hath a being in nature, but what may be reduced to one of thoſe ten; ſo neither is there any Chriſtian duty, but what is comprehended in one of theſe, that is, conſequentially, or reductively. And, if *Tully* durſt ſay, that *the law of the twelve Tables did exceed all the libraries of Philoſophers, both in*

1. The Law is good in reſpect of the matter.

weight of authority, and fruitfulnesse of matter, how much rather is this true of Gods Law? It's disputed, *Whether justifying faith be commanded in the Law*: here are different opinions; but when I handle this Question, *Whether the Law of* Moses, *and that which was ingraffed in* Adams *heart in innocency, be all one*, it will be proper to speak of that. *Peter Martyr*, handling the division of the ten Commandements, how the number should be made up, makes that, which is commonly called the Preface [*I am the Lord thy God*, which are words of a Covenant] to be the first Commandment: and if so, then must justifying faith be enjoyned there. And thus did some of the Fathers, though those words are only enunciative, and not preceptive. But more determinatively of this in its place.

2. In respect of the authority of it.

2. *In respect of the authority stamped upon it by God, whereby it becomes a rule unto us.* The former is agreed on by all: and I see few that dare openly deny the other; for, seeing the matter is intrinsecally and eternally good, it cannot but be commanded by God, though not to justifie, for that is separable from it. There are some things that are *justa*, because *Deus vult*; as in all positive things: and then there are other things just, and therefore God wills them, though even they are also just, because they are consonant to that eternall justice and goodnesse in himself: so that, indeed, it is so farre from being true, that the Law, which hath Gods authority stampt on it for a rule, and so is *mandatum*, should be abrogated, that it is impossible, *nè per Deum quidem*; for then God should deny his own justice and goodnesse: therefore we doe justly abhorre those blasphemous Questions among the School-men, *An Deus possit mandare odium sui, &c.* for it's impossible. Therefore we see, *Matth.* 5. that our Saviour is so farre from abrogating it, that he sheweth the spirituall extent of the mandatory power of the Law, farre beyond Pharisees expectation; and thus *James* urgeth the authority of the Law-giver. The obligation by the Law is eternall and immutable, insomuch that it doth absolutely imply a contradiction, that there should be in mans nature an holinesse or righteousnesse without a law or subjection to the command of God. Hence it is a dangerous opinion of some, who say, the holinesse of our natures is not commanded by the Law, but of

our

our actions, and so not originall sinne but onely actuall sinne shall be forbidden by the Decalogue.

3. *It's good instrumentally, as used by Gods Spirit for good.* It's disputed by some, *Whether the Law, and the preaching of it, is used as an instrument by the Spirit of God for conversion:* But that will be an entire Question in it self; only thus much at this time. The Spirit of God doth use the Law, to quicken up the heart of a beleever unto his duty, *Psal.*119. *Thou hast quickened me by thy precepts.* And so *Psal.*19. *The Law of the Lord enlighteth the simple, and by them thy servant is fore-warn'd of sinne.* You will say, The word *Law* is taken largely there for all precepts and testimonies. It's true, but it's not exclusive of the precepts of the morall Law; for they were the chiefest; and indeed, the whole Word of God is an organ and instrument of Gods Spirit for instruction, reformation, and to make a man perfect to every good work. It's an unreasonable thing, to separate the Law from the Spirit of God, and then compare it with the Gospel; for, if you doe take the Gospel, even that Promise, *Christ came to save sinners,* without the Spirit, it worketh no more, yea, it's a dead letter as well as the Law: Therefore *Calvin* well called *Lex, corpus,* and the *Spirit, anima:* now, *accedat anima ad corpus.* Let the soul be put into the body, and it's a living reasonable man: But now, as when we say, A man discourses, A man understands, this is *ratione animæ,* in respect of his soul, not *corporis,* of the body; so when we say, A man is quickened by the Law of God to obedience, this is not by reason of the Law, but of the Spirit of God: But of this anon. 3. It's instrumentally good.

4. *It's good in respect of the sanction of it:* for it's accompanied with Promises, and that not only temporall, as *Command.*5. but also spirituall, *Command.*2. where God is said to pardon to many generations; and therefore the Law doth include Christ secondarily and occasionally, though not primarily, as hereafter shall be shewed. It's true, the righteousnesse of the Law, and that of the Gospel differ *toto cœlo*; we must place one *in suprema parte cœli,* and the other *in ima parte terræ,* as *Luther* speakes to that effect: and it's one of the hardest taskes in all divinity, to give them their bounds, and then to cleare how the Apostle doth oppose them, and how not. We know it was the cursed errour 4. The Law is good, in respect of its sanction.

of

of the Manichees and Marcionites, that the Law was only carnall, and had only carnall promises; whereas it's evident, that the Fathers had the same faith for substance as we have. It's true, if we take *Law* and *Gospel* in this strict difference, as some Divines doe, that all the Precepts, whersoever they are, must be under the Law, and all the Promises be reduced to the Gospel, whether in Old or New Testament; in which sense Divines then say, *Lex jubet, & Gratia juvat*; the Law commands, and Grace helps; and, *Lex imperat*, the Law commands, and *Fides impetrat*, Faith obtaineth; then the Law can have no sanction by Promise: But where can this be shewed in Scripture? When we speake of the sanction of the Law by Promise, we take it as in the administration of it by *Moses*, which was Evangelicall; not as it was given to *Adam*, with a Promise of Eternall life upon perfect obedience: for the Apostle *Paul's* propositions, To him that worketh, the reward is reckoned of debt; and, the doers of the Law are justified, were never verificable, but in the state of innocency.

5. In respect of the acts of it.

5. *In respect of the acts of it.* You may call them either *acts* or *ends*, I shall, *acts*. And thus a law hath divers acts, 1. Declarative, to lay down what is the will of God: 2. To command obedience to this will declared: 3. Either to invite by Promises, or compell by threatnings: 4. To condemne the transgressors: and this use the Law is acknowledged by all to have against ungodly and wicked men, and some of these cannot be denyed even to the godly. I wonder much at an Antinomian authour, that saith, * *It cannot be a law, unlesse it also be a cursing law*; for, besides that the same authour doth acknowledge the morall Law to be a rule to the beleever, (and *regula* hath *vim præcepti*, as well as *doctrina*) what will he say to the Law given to *Adam*, who as yet was righteous and innocent, and therefore could not be cursing or condemning of him? so the Angels were under a law, else they could not have sinned, yet it was not a cursing law. It's true, if we take curfing or condemning potentially, so a law is alwayes condemning: but for actuall cursing, that is not necessary, no not to a transgressour of the Law, that hath a surety in his roome.

* *Assert. of free grace*, pag. 31.

6. In respect of the end.

6. *In respect of the end of it.* Rom. 16.4. *Christ is the end of the Law.*

Law. By reaſon of the different uſe of the word τέλος, there are different conjectures; ſome make it no more then *extremitas*, or *terminus*; becauſe the ceremoniall Law ended in Chriſt: Others make it *finis complementi*, the fulneſs of the Law is Chriſt: Others adde, *finis intentionis*, or *ſcopi* to it; ſo that by theſe the meaning is, The Law did intend Chriſt in all its ceremonialls and moralls, that, as there was not the leaſt ceremony, which did not lead to Chriſt; ſo not the leaſt *iota* or *apex* in the morall Law, but it did alſo aime at him. Therefore ſaith *Calvin* upon this place, *Habemus inſignem locum, quòd Lex omnibus ſuis partibus in Chriſtum reſpiciat; Imò quicquid Lex docet, quicquid præcipit, quicquid promittit, Chriſtum pro ſcopo habet:* We have a noble place, proving, that the Law in all its parts did look to Chriſt; yea whatſoever the Law teacheth, commandeth, or promiſeth, it hath Chriſt for its ſcope. What had it been for a Jew to pray to God, if Chriſt had not been in that prayer? to love God, if Chriſt had not been in that love? yet here is as great a difference between the Law and Goſpel, as is between *direction* and *exhibition*, between a *ſchool-maſter* and a *father*: he is an unwiſe childe, that will make a ſchool-maſter his father. Whether this be a proper intention of the Law, you ſhall have hereafter.

7. *In reſpect of the adjuncts of it, which the Scripture attributeth to it:* And it's obſervable, that even where the Apoſtle doth moſt urge againſt the Law, as if it were ſo farre from bettering men, that it makes them the worſe; yet there he praiſeth it, calling it good and ſpirituall. Now I ſee it called *ſpirituall* in a two-fold ſenſe: 1. *Effectivè*, becauſe it did, by Gods Spirit, quicken to ſpirituall life; even as the Apoſtle in the oppoſition calls himſelf *carnall*, becauſe the power of corruption within, did work carnall and ſinfull motions in him. But I ſhall expound it ſpirituall. 2. *Formaliter*, formally, becauſe the nature and extent of it is ſpirituall: for it forbids the ſins of the ſpirit, not only externall ſins; it forbids thy ſpirit pride, thy ſpirit envie: Even as God is the father of ſpirits, ſo is the Law, the law of ſpirits. Hence it's compared by *James* to a glaſſe, which will ſhew the leaſt ſpot in the face, and will not flatter, but if thou haſt wrinkles and deformities there, they will be ſeen; ſo that there is no ſuch way to bring Phariſaicall and Morall men out of

7. In reſpect of the adjuncts.

of love with themselves, as to set this glasse before them.

3. In respect of the use of it.

3. *In respect of the use of it:* and that to the *ungodly*, and to the *beleever*.

1. To the *ungodly*, it hath this use:

1. Because it restrains and limits sin in the ungodly.

1. *To restrain and limit sin:* And, certainly, though it should not reach to renovation and changing of mens hearts, yet here is a great deale of good, that it's an outward whip and scourge to men, whereby they are kept in honest discipline: and this made the Apostle say, *The Law was added, because of transgressions.* The people of Israel, by their being in the wilderness, having forgotten God, and being prone to Idolatry, the Lord he added this Law, as a restraint upon them. Even as you see upon madmen, and those that are possessed with devils, we put heavie chaines and fetters, that they may doe no hurt; so the Lord laid the Law upon the people of Israel, to keep them in from impietie. The Apostle useth a word, *shut up as in a dungeon*, but that is to another sense. It was *Chrysostomes* comparison: As a great man, suspecting his wife, appoints Eunuchs to look to her and keep her; so did God, being jealous over the Jewes, appoint these lawes.

2. Because it condemnes them.

2. *To curse, and condemne:* and in this respect, it poureth all its fury upon the ungodly. The Law to the godly by Christ, is like a Serpent with a sting pulled out; but now to the wicked, the sting of sinne is the Law, and therefore the condition of that man, who is thus under it, is unspeakably miserable. The curse of it is the sore displeasure of God, and that for every breach of it; and, if men, that have broken onely mens lawes, be yet so much afraid, that they hide themselves, and keep close, when yet no man or Judge can damne them, or throw them into hell; what cause is there to feare that Law-giver, who is able to destroy soul and body? Therefore consider, thou prophane man, are not thy oaths, are not thy lusts against Gods Law? You had better have all the men in the world your enemy, then the Law of God. It's a spirituall enemy; and therefore the terrours of it are spirituall, as well as the duties. Let not your lives be Antinomians, no more then opinions. Oh that I could confute this Antinomianisme also; such a mans life and conversation was against Gods Law, but now it's not.

2. To

2. To *Beleevers* it hath this use: 1. *To excite and quicken them against all sinne and corruption:* for, howsoever the Scripture saith, *Against such there is no law*, and, *The Law is not made to the righteous*; yet, because none of the godly are perfectly righteous, and there is none but may complain of his dull love, and his faint delight in holy things, therefore the Law of God, by commanding, doth quicken him. How short is this of that which God commands? not, that a man is to look for justification by this, or to make these in stead of a Christ to him; but for other ends. Hence *Psal.* 1. and *Psal.* 19. and 119. who can deny, that they belong to the godly now, as well as heretofore? Have not beleevers now, crookednesse, hypocrisie, luke-warmnesse? You know, not only the unruly colt, that is yet untamed; but the horse, that is broken, hath a bit and bridle also: and so, not only the ungodly, but even the godly, whose hearts have been much broken and tamed, doe yet need a bridle, Lest they should cast off the Spirit of God, that would govern them, *Nè Spiritum fessorem excutiant.* And, if men should be so peremptorie, as to say, they doe not need this; it's not because they doe not need it, (for they need it most) but because they do not feele it. 1. It quickens the godly against sin and corruption.

2. *To enlighten and discover unto them daily more and more heart-sinne, and soul-sinne.* This use the Apostle speaketh of, *Rom.* 7. *per totum:* for, how should a man come to know the depth of originall sinne, all the sinfull motions flowing from it, but by the Law? and therefore that is observed by Divines, the Apostle saith, *he had not knowne sinne, but by the Law*; intimating thereby, that the Law of nature was so obliterated and darkened, that it could not shew a man the least part of his wickednesse. *Seneca*, who had more light then others, yet he saith, It is thy errour, to think sins were born with thee, no, they afterwards came upon thee, *Erras, si tecum vitia nasci putas; supervenerunt, ingesta sunt.* And so *Pelagius* his assertion was, that, We are born as well without vice, as virtue, *Tam sine vitio, quàm sine virtute nascimur.* And you see all Popery, to this day, holds those motions of heart, not consented to, to be no sins, but necessary conditions, arising from our constitution, and such as *Adam* had in innocency: Therefore the people of God see and are humbled for 2. It discovers sin unto them.

that wickedneſſe, which others take no notice of. This will ſatisfie man, but not Gods Law.

3. It makes them diſclaim all their own righteouſnes.

3. *To drive them out of all their own power and righteouſneſſe.* And this is another good conſequence: for, when they ſee all to come ſhort of the Law; that the earth is not more diſtant from heaven, then they from that righteouſneſſe, this makes them to goe out of all their prayers, and all their duties, as you ſee *Paul*, *Rom.*7. he conſented to the Law, and he delighted in it, but he could not reach to the righteouſneſſe of it; and therefore crieth out, *Oh wretched man that I am!* How apt are the holieſt to be proud and ſecure, as *David*, and *Peter?* even as the worms and waſps eat the ſweeteſt apples and fruit; but this will keep thee low. How abſurd then are they, that ſay, The preaching of the Law is to make men truſt in themſelves, and to adhere to their own righteouſneſſe? for, there is no ſuch way to ſee a mans beggery and guilt, as by ſhewing the ſtrictneſſe of the Law: For, what makes a Papiſt ſo ſelf-confident, that his hope is partly in grace, and partly in merits, but becauſe they hold they are able to keep the Law? God forbid, ſaith a Papiſt, that we ſhould enjoy heaven as of meere almes to us; no, we have it by conqueſt: Whence is all this, but becauſe they give not the Law its due?

4. It makes them ſet an higher value of Chriſt and his benefits.

4. *Hereby to quicken them to an higher price and eſteem of Chriſt, and the benefits by him:* So *Paul*, in that great agony of his, ſtriving with his corruption (being like a living man tyed to a dead carkaſſe, his living faith to dead unbelief, his humility to loathſome pride) ſee what a concluſion he makes, *I thank God, through Jeſus Chriſt.* It's true, many times the people of God, out of the ſenſe of their ſinne, are driven off from Chriſt; but this is not the Scriptures direction: That holds out riches in Chriſt for thy poverty, righteouſneſſe in Chriſt for thy guilt, peace in Chriſt for thy terrour. And in this conſideration it is, that many times *Luther* hath ſuch hyperbolicall ſpeeches about the Law, and about ſinne. All is ſpoken againſt a Chriſtians oppoſing the Law to the Goſpel, ſo, as if the diſcovering of the one, did quite drive from the other. And this is the reaſon, why Papiſts and formall Chriſtians never heartily and vehemently prize Chriſt, taking up every crumb that falls from his

his table: they are Christs to themselves, and self-saviours. I deny not, but the preaching of Christ, and about grace, may also make us prize grace and Christ; but such is our corruption, that all is little enough. Let me adde these cautions:

1. *It's of great consequence in what sense we use the Word* [Law.] He that distinguisheth well, teacheth well. Now I observe a great neglect of this in the books written about these points; and, indeed, the reason why some can so hardly endure the word [*Law*] is, because they attend to the use of the word in English; or the Greek word Νόμος, and *Lex*, as it is defined by *Tully* and *Aristotle*, which understand it a strict rule only of things to be done, and that by way of meere command. But now the Hebrew word תורה doth comprehend more; for that doth not only signifie strictly what is to be done, but it denoteth largely any heavenly doctrine, whether it be promise, or precept: and hence it is, that the Apostle calleth it, *The law of faith* (which in some sense would be a contradiction, and in some places, where the word *Law* is used absolutely, it's much questioned, whether he mean the Law or the Gospel) and the reason why he calls it a law of faith, is not (as *Chrysostome* would have it) because hereby he would sweeten the Gospel, and, for the words sake, make it more pleasing to them; but happily, in a meere Hebraisme, as signifying that in generall, which doth declare and teach the will of God.

1. The Law, according to the use of the word in the Scripture, is not onely a strict rule of things to be done by way of command; but denoteth any heavenly doctrine, whether it be promise, or precept.

The Hebrewes have a more strict word for precept, and that is מצוה, yet some say this also sometimes signifieth *a Promise*, Psal. 133. 3. *There the Lord commanded a blessing, i.e.* promised; so John 12. 50. *his commandement, i.e.* his promise, *is life everlasting*: So then, if we would attend to the Hebrew words, it would not so trouble us, to heare that it is good. But yet the use of the word [*Law*] is very generall: sometimes it signifieth *any part of the Old Testament*, John 10. *It is said in the Law, Ye are gods.* And that is in the Psalmes: Sometimes the *Law* and the *Prophets* are made all the books of the Old Testament; sometimes the *Law* and the *Psalmes* are distinguished; sometimes it is used for the *ceremoniall law only*, Hebr. 10. 1. *The Law having a shadow of things to come*; sometimes it is used *synecdochically, for some acts of the Law only*; as Galat. 5. *Against such there is no law*: some-

The acceptions of the word Law in Scripture, are divers.

times it is used for that *whole oeconomy, and peculiar dispensation of Gods worship unto the Jewes*; in which sense it is said to be untill *John, but grace and truth by Jesus Christ*: sometimes it is used in the sense of the Jewes, *as without Christ*: And thus the Apostle generally in the Epistle to the Romans and Galatians. Indeed, this is a dispute between Papists and us, *In what sense the Law is taken*: for, the Papists would have it understood onely of the *ceremoniall law*. But we answer, that the beginning of the dispute, was about the observation of those legall ceremonies, as necessary to salvation: But the Apostle goeth from the *hypothesis* to the *thesis*; and sheweth, that not only those ordinances, but no other works may be put in Christs roome: Therefore the Antinomian, before he speaks any thing against, or about the Law, he must shew in what sense the Apostle useth it: Sometimes it is taken strictly, for the *five books of Moses*; yea, it is thought of many, that book of the Law, so often mentioned in Scripture, which was kept with so much diligence, was onely that book called *Deuteronomy*: and commonly it is taken most strictly for the *ten Commandements*. Now, the different use of this word breeds all this obscurity, and the Apostle argueth against it in one sense, and pleadeth for it in another.

2. The Law and the Spirit of God must not be separated.

2. *The Law must not be separated from the Spirit of God.* The Law is only light to the understanding, the Spirit of God must circumcise the heart to love it, and delight in it, otherwise that is true of Gods Law, which *Aristotle*, 3. *Polit. cap.* 3. said of all humane Lawes, ἀλλ' οὐχ οἷόν τ' ποιεῖν ἀγαθὸς καὶ δικαίους τοὺς πολίτας, it's not able of it self to make good and honest Citizens. This is a principle alwayes to be carried along with you: for, the whole Word of God is the instrument and organ of spirituall life, and the Law is part of this Word of God: This I proved before; nay, should the Morall Law be quite abolished, yet it would not be for this end, because the Spirit of God did not use it as an instrument of life; for, we see all sides grant, that circumcision and the sacraments are argued against by the Apostle, as being against our Salvation, and damnable in their own use now; yet in the old Testament, those sacraments of Circumcision, and the Paschall Lamb, were spirituall meanes of faith, as truly as Baptisme, and the Lords Supper are. It is true, there

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is a difference in the degree of Gods grace by them; but not in the truth: and therefore our Divines do well confute the Papists, who hold those sacraments onely typicall of ours, and not to be really exhibitive of grace, as these are in the New Testament. Therefore, if the Apostles, arguing against the Morall Law, would prove it no instrument of Gods Spirit for our good, the same would hold also in Circumcision, and all those sacraments; and therefore at least for that time they must grant it a help to Christ and grace, as well as Circumcision was. If you say, Why then doth the Apostle argue against the works of the Morall Law? I answer, Because the Jewes rested in them without Christ: and, it is the fault of our people, they turn the Gospel into the Law; and we may say, Whosoever seeks to be saved by his Baptisme, he falls off from Christ.

3. Obedience and love oppose not one another.

3. *To doe a thing out of obedience to the Law, and yet by love and delight, doe not oppose one another.* About this I see a perpetuall mistake. To lead a man by the Law is slavish, it's servile, say they; a Beleever is carried by love, he needs no law: and I shall shew you, *Chrysostome* hath some such hyperbolicall expressions upon the words following, [*The Law is not put for the righteous.*] But this is very weak, to oppose the *efficient cause* and the *rule* together; for, the Spirit of God worketh the heart to love and delight in that which he commandeth: Take an instance in *Adam*; While he stood, he did obey out of love, and yet because of the command also: so the Angels are ministring spirits, and do obey the commandments of God, (otherwise the Apostate Angels could not have sinned) and yet they are under a law, though doing all things in love. We may illustrate it by *Moses* his mother; You know, she was hired, and commanded by *Pharaoh*'s daughter to nurse *Moses*, which was her own childe: now she did this out of love to *Moses*, her childe; yet did obey *Pharaoh*'s daughters commandement upon her also: so concerning Christ, there was a commandement laid upon Christ, to fulfill the Law for us, yet he did it out of love.

It is disputed, Whether Christ had a command laid upon him by the Father strictly so called: and howsoever the Arrians, from the grant of this, did inferre Christs absolute inferiority to the Father; yet our Orthodox Divines doe conclude it, because

cauſe of the many places of Scripture which prove it, Act. 7.37. John 14.31. *As my Father hath commanded me, ſo I you.* John 15.10. (*If you keep my commandements, and abide in love, &c.*) And, indeed, if it were not a *commandement*, it could not be called an *obedience* of Chriſt; for, that doth relate to a command: Now this I inferre hence, that, to doe a thing out of obedience to a command, becauſe a command, doth not inferre want of love; although I grant, that the commandement was not laid upon Chriſt, as on us, either to direct him, or quicken him. Beſides, all the people of God have divers relations, upon which their obedience lyeth; they are Gods ſervants, and that doth imply *obedientiam ſervi*, though not *obedientiam ſervilem*, the obedience of a ſervant, but not ſervile obedience.

Again, a Beleever may look to the reward, and yet have a ſpirit of love; how much rather look to the command of God? A godly man may have *amorem mercedis*, though not *amorem mercenarium*. If God in his Covenant make a Promiſe of reward, the eie unto that is ſuteable and agreeable unto the Covenant, and therefore cannot be blame-worthy. And, laſtly, there is no godly man, but he hath in part ſome unwillingneſs to good things; and therefore needs the Law not only to direct, but to exhort and goad forward: Even, as I ſaid, the tamed horſe needeth a ſpur, as well as the unbroken colt.

4. Chriſts obedience exempts not us from ours.

4. Though Chriſt hath obeyed the Law fully, yet that doth not exempt us from our obedience to it, for other ends then he did it. And, I think, that if the Antinomian did fully inform himſelf in this thing, there were an agreement: for, we all ought to be zealous againſt thoſe Phariſaicall and Popiſh practices of ſetting up any thing in us, though wrought by the grace of God, as the matter of our juſtification. But herein they do not diſtinguiſh, or well argue: The works of the Law do not juſtifie, therefore they are needleſſe, or not requiſite: for (ſay they) if Chriſt hath fully obeyed the righteouſneſſe of the Law, and that is made ours; therefore it is not what ours is, but what Chriſts is. This would be a good conſequence, if we were to obey the Law for the ſame end Chriſt did, but that is farre for us. I have heard indeed ſome doubt, whether the maintaining of Chriſts active obedience imputed to us, doth not neceſſarily imply Antinomianiſme: but of that more

more hereafter; onely let them lay a parallel with Christs passive obedience. He satisfied the curse and threatning of the Law, and thereby hath freed us from all punishment; yet the Beleevers have afflictions for other ends: so do we the works of Gods Law, for other ends then Christ did them.

5. Beleevers sins condemned, though not their persons.

A fifth caution or limitation shall be this, to *distinguish between a Beleever, and his personall acts:* For, howsoever the Law doth not curse or condemne him, in regard of his state; yet those particular sins he commits, it condemnes them, and they are guilty of Gods wrath, though this guilt doth not redound upon the person: Therefore it is a very wilde comparison of * one, that a man under grace hath no more to doe with the Law, then an English-man hath with the lawes of Spain or Turkie: For, howsoever every Beleever be in a state of grace, so that his person is justified; yet, being but in part regenerated, so farre as his sins are committed, they are threatned and condemned in him, as well as in another: for there is a simple guilt of sin, and a guilt redundant upon the person.

* Dr *Crisp.*

6. Inability to keep the Law, exempts not from obedience to it.

6. That the Law is not therefore to be decryed, because we have no power to keep the Law: For, so we have no power to obey the Gospel. It is an expression an Antinomian * useth, *The Law* (saith he) *speaketh to thee, if troubled for sin,* Doe this, and live; *Now this is, as if a Judge should bid a malefactor, If you will not be hanged, take all England, and carry it upon your shoulders into the West Indies. What comfort were this?* Now, doth not the Gospel, when it bids a man beleeve, speak as impossible a thing to a mans power? It's true, God doth not give such a measure of grace as is able to fulfill the Law, but we have faith enough evangelically to justifie us: But that is extraneous to this matter in hand. It followes therefore, that the Law, taken most strictly, and the Gospel, differ in other considerations then in this.

* Dr *Crisp.*

7. The Law, though primarily it requireth perfect holinesse, yet it excludes not a Mediatour.

7. They doe not distinguish between that which is primarily and per se *in the Law, and that which is occasionally.* It cannot be denied, but the Decalogue requireth primarily a perfect holiness, as all lawes require exactnesse; but yet it doth not exclude a Mediatour. The Law saith, *Doe this and live*; and it doth not say, *None else shall doe this for thee:* For, if so, then it had been injustice in God, to have given us a Christ. I therefore much wonder at one, who, in his

his book, ſpeaks thus, *The Law doth not only deprive us of comfort, but it will let no body elſe ſpeak a word of comfort, becauſe it is a rigid keeper:* and he confirmeth it by that place, *Gal.* 3. 23. But how ſhort this is, appeareth, 1. Becauſe what the Apoſtle calleth *the Law* here, he called *the Scripture* in generall before. 2. He ſpeaketh it generally of all under that form of *Moſes* his regiment, ſo that the Fathers ſhould have no comfort by that means.

The Law, though it cannot juſtifie us, is notwithſtanding good, and not to be rejected.

Uſe 1. Of inſtruction. How dangerous an errour it is, to deny the Law: for, is it good? and, may it be uſed well? then take we heed of rejecting it. What? becauſe it is not good for juſtification, is it in no ſenſe elſe good? Is not gold good, becauſe you cannot eat it, and feed on it, as you do on meat? Take the precept of the Goſpel; yea, take the Goſpel acts, as, To beleeve: this, as it is a work, doth not juſtifie: (Therefore that opinion which makes τὸ *credere*, to juſtifie, may as well take in other acts of obedience) But, becauſe faith, as it is a work, doth not juſtifie, do you therefore reject beleeving? A man may abuſe all the ordinances of the Goſpel, as well as the Law. The man that thinks the very outward work of Baptiſme, the very outward work of receiving a Sacrament will juſtifie him, doth as much diſhonour God, as a Jew, that thought circumciſion, or the ſacrifices did juſtifie him. You may quickly turn all the Goſpel into the Law in that ſenſe; you may as well ſay, What need I pray? what need I repent? it cannot juſtifie me, as to deny the Law, becauſe it cannot.

Grace and Chriſt not to be advanced oppoſitely to the Law.

Uſe 2. How vain a thing it is, to advance grace and Chriſt oppoſitely to the Law: nay, they that deſtroy one, deſtroy alſo the other. Who prizeth the city of refuge ſo much, as the malefactour that is purſued by guilt? Who deſireth the braſen Serpent, but he that is ſtung? If Chriſt be the end of the Law, how is he contrary to it? And, if Chriſt and the Law could be under the Old Teſtament, why not under the New? It is true, to uſe the Law otherwiſe then God hath appointed, it's no marvell if it hurt us, if it poyſon us; as thoſe that kept the Manna otherwiſe then they ſhould, it turned to wormes. But, if you uſe it ſo, as Chriſt is the dearer, and grace the more welcome to thee, then thou doſt well. The law bids thee love God with all thine heart and ſoul; doth not this bid thee goe to Chriſt? Haſt thou any ſtrength to doe it? And what thou doſt, being enabled by grace,

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is that perfect? *Va etiam laudabili vitæ ei, &c.* ſaid *Auſtin*, make therefore a right uſe of the Law, and then thou wilt ſet up Chriſt and grace in thine heart, as well as in thy mouth. Now thou holdſt free-grace as an opinion, it may be; but then all within thee will acknowledge it.

Lecture II.

1 Tim. 1. 8, 9.

Knowing the Law is good, if a man uſe it lawfully.

IN theſe words you have heard, 1. the poſition, [*The Law is good:*] 2. the ſuppoſition, *If a man uſe it lawfully.*

Now, this know in the generall, that this is no more derogative to the Law, that it is ſuch a good, which a man may uſe ill, *bonum, quo aliquis malè uti poteſt*, then God, or Chriſt, or the Goſpel, or Free-grace are; for, all may turn this hony into gall: yea, an Antinomian may ſet up his preaching of grace, as a work more eminent, and ſo truſt to that more then Chriſt. I doe acknowledge that of *Chryſoſtome* to be very good, ſpeaking of the love of God in Chriſt, and raiſed up in admiration of it, *Oh* (ſaith he) *I am like a man digging in a deep ſpring: I ſtand here, and the water riſeth up upon me; and I ſtand there, and ſtill the water riſeth upon me:* So it is in the love of Chriſt and the Goſpel, the poore broken heart may finde unſearchable treaſures there; but yet this muſt not be uſed to the prejudice of the Law neither. And take this, as a *Prologus galeatus* to all I ſhall ſay, That, becauſe the Law may be uſed unlawfully, it is no more derogation, then to the Goſpel: Wo be to the whole Land, for the abuſe of the Goſpel; is it not the matter of death to many? I ſhall ſhew the generall wayes of abuſing the Law:

The abuſe of the Law no derogation to it.

1. That in the Text, *when men turn it unto unfruitfull and unprofitable diſputes:* and this the Apoſtle doth here mainly intend. *Cui bono?* muſt be the queſtion made of any diſpute about the Law: and therefore, if I ſhould, in this exerciſe I have undertaken, handle any frivolous or unprofitable diſputes, this were

1. The Law is abuſed, when converted to unprofitable diſputes.

to use the Law unlawfully; and therefore let Ministers take heed that be not true of them, which one dreamed about the Schoolmen, that he thought them all like a man eating an hard stone, when pure manchet was by. Besides, he preacheth the Law unprofitably, not only that darkeneth it with obscure questions, but that doth not teach Christ by it: and I see not but that Ministers may be humbled, that they have pressed religious duties, but not so as to set up Christ; and hereby people have been content with duties and sacraments, though no Christ in them. But, as all the vessels were to be of pure gold in the Temple, so ought all our duties to be of pure and meere Christ for acceptation. *Tertullian* saith of *Cerinthus*, *Legem proponit*, *ad excludendum Evangelium*, he preacheth the Law, to exclude the Gospel; Therefore there may be such a legall preacher, as is justly to be reproved, the Apostle of the teachers in this Chapter, saith they will be νομοδιδάσκαλοι, teachers of the law, yet he rebuketh them, for they brought in many fables about it, as they feigned a dialogue between God and the Law before the world was made, and that God made the world for the Lawes sake.

2. When, in the handling of it, respect is had to worldly ends.

2. *When men look to carnall and worldly respects, in the handling of it.* This is also to use the Law unlawfully. And thus the Priests and the Jewes did, as thereby to make a living, and to have temporall blessings: And it is no wonder that the Law may be used so, seeing the doctrine of Christ is so abused. There are, as *Nazianzen* saith well, χειρέμποροι, and χειροκάπηλοι, *Christ-merchants*, and *Christ-hucksters*, that hope, as *Judas* did, for carnall ends by Christ; Therefore so we are to handle Law and Gospel, not as thereby to make parties, or to get applause; but of a godly love and zeale to truth. It was an honest complaint of a Popish writer, *We* (saith he) *handle the Scripture* (tantùm ut nos pascat, & vestiat) *that we might only live, and be cloathed by it.* And how doe we all fall short of *Paul*, as, *Act.* 20. where he was preaching night and day with great affections, and desired no mans gold or silver? how well might *Chrysostome* call him, *Angelus terrestris*, &, *Cor* Pauli *est cor Christi?*

3. When men deny it.

3. *When men would quite overthrow it, or deny it.* Thus the Marcionites and Manichees of old, and others of late, though upon other grounds. Now the ground of their errour, are the many places

places of Scripture that seeme to deny the Law; and, I doe acknowledge, it is hard to get the true sense of those places without diligence: and therefore *Austin* said well (as to that purpose, if I mistake not) *They are not so much the simple, as the negligent, that are deceived herein:* and, as *Chrysostome* saith, *A friend that is acquainted with his friend, will get out the meaning of a letter or phrase, which another could not that is a stranger:* so it is here in the Scripture. Now, two things let such consider: 1. That as there are places that seem to overthrow it, so there are also many places that doe confirme it; yea, the Apostle makes objections against himself, as if he did disanull it, and then answers with an *absit*, as if it were an horrid thing to doe so. 2. That they must take the Apostle in the particular sense he intends it. It is a good rule, *Qualibet res eâ capienda est parte, quâ capi debet:* You doe not take a sword by the edge, but the handle; nor a vessell by the body, but the eare: and so this doctrine of the Law, not in every part, but where the Apostle would have you take it.

4. *When they doe ill interpret it.* And herein all Popish Authors are in an high degree to be reproved; for, they limit exceedingly the spirituall meaning thereof, even as the Pharisees understood it only of externall acts: and therefore our Saviour, *Matth.* 5. did not make new commands or counsells there (as Popish Expositors dreame) but did throw away all that earth, which the Philistims had tumbled into that spring. And this was so generall a mistake, that it was a great while ere *Paul* did understand the strictnesse of it. This discovers a world of sin in a man, which he was ignorant of before. The Papists, they also use it unlawfully in that corrupt glosse, as if it might be kept so farre forth as it's obligatory. In a great part of it, they make it commonitory, and not obligatory; and the power of man they make to be the rule of his duty, whereas it is plaine by Scripture, that that measure of grace, which God giveth any man upon earth, is not answerable to the duty commanded there. It is true, *Hierome* said, *It was blasphemy to say, God commanded any thing impossible:* but in this sense impossible absolutely, so that man could never have fulfilled it.

4. When they misinterpret it.

5. *When they doe oppose it to Christ.* And this was the Jewes fundamentall errour, and under this notion doth the Apostle argue

5. When they oppose it to Christ.

argue againſt it in his Epiſtles to the *Romans* and *Galatians*. And, howſoever they would have compounded Chriſt and the Law together, yet this compoſition was to make oppoſition. There can be no more two Suns in the firmament, then two things to juſtifie: Therefore the reconciliation of the Law and Chriſt cannot be, in matter of juſtification, by way of mixture; but yet one is antecedaneous and ſubordinate to the other, and is no more to be oppoſed, then the end to the meanes. Nor is it any wonder that the Law, through errour, may be oppoſed to Chriſt, ſeeing that Chriſt may be oppoſed to Chriſt; as, in Popery, Chriſt ſanctifying is oppoſed to Chriſt juſtifying: for, when we charge them with derogating from Chriſt, in holding our graces doe juſtifie; Nay (ſay they) we ſet him up more then you, for, we hold, He doth make us holy, That this holineſſe doth juſtifie. Thus, you ſee, Chriſt in his workes is oppoſed to Chriſt in his juſtifying. And here, by the way, you may ſee, that that only is the beſt way of advancing Chriſt or grace, which is in a Scripture way, and not what is poſſible for us to think, as the Papiſts doe.

6. When they expect juſtification by it.

6. *When they look for juſtification by it:* and this is a dangerous and deſperate errour; this is that which reigneth in Popery, this is that inbred canker-worm, that eateth in the hearts of all naturally. They know not a Goſpel-righteouſneſſe, and for this end they reade the Law, they heare it preached onely, that they may be ſelf-ſaviours: And, certainly, for this two-fold end, I may think, God ſuffers this Antinomian errour to grow; firſt, That Miniſters may humble themſelves, they have not ſet forth Chriſt and grace in all the glory of it. If *Bernard* ſaid, he did not love to reade *Tully*, becauſe he could not reade the Name of Chriſt there; how much rather may we ſay, that in many Sermons, in many a mans miniſtery, the drift and end of all his preaching is not, that Chriſt may be advanced. And in Chriſtians, in Proteſtants, it is a farre greater ſin then in Papiſts: for, it is well obſerved by *Peter Martyr*, that the Apoſtle doth deale more mildly in the Epiſtle to the *Romans*, then in the Epiſtle to the *Galatians*; and the reaſon is, becauſe the *Galatians* were at firſt well inſtructed in the matter of juſtification, but afterwards did mixe other things with Chriſt, therefore he thunders againſt them.

them. *I desire to know nothing*, saith *Paul*, 1 Corinth. 2. *but Jesus Christ, and him crucified.* And secondly, another end may be, to have these truths beaten out more: As, The deity of Christ, because of the Arrians; and, Grace in predestination and conversion, by the Pelagians: so, The grace of justification, because not only of Papists, but Antinomians. And, certainly, these things were much pressed by *Luther* at first, as appeares in his Epistle to the *Galatians:* but, perceiving how this good doctrine was abused, he speaks in his Commentary on *Genesis* (which was one of his last workes) much against Antinomists: But yet, because generally people are fallen into a formality of truths, it's good to set up Christ. And the poison of this opinion will be seen in these things:

1. *It overthroweth the nature of grace.* And this holdeth against the works of the Gospel, as well as those of the Law. Take notice of this, that justification by works doth not only exclude the works of the Law, but all works of the Gospel, yea, and the works of grace also. Hence you see, the opposition is of works, and of grace. Here the Apostle makes an immediate opposition, whereas the Papist would say, *Paul* hath a *non sequitur*; for, *datur tertium*, workes of and by grace. But works doe therefore oppose grace, because the frequent acception of it in the Scripture is for the favour of God without us, not any thing in us. I will not deny but that the word [*grace*] is used for the effects of it, inherent holinesse wrought in us, as in that place, *Grow in grace and knowledge*; but yet commonly *grace* is used for the favour of God. And the ignorance of the use of the word in Scripture, makes them so extoll inherent holinesse, as if that were the grace which should save us. As (saith the Papist) a bird cannot fly without wings, the fish swimme without scales, the Sculler without his oare cannot get to the haven: so, without this grace, we cannot fly into heaven, and that as the meritorious cause. But this is ignorance of the word [*grace*] and so the troubles and unbelief of the godly heart, because it is not so holy as it would be, cometh from the mistake of the word [*grace.*] I shall anticipate my self in another subject, if I should tell you how comprehensive this word is, implying no merit or causality on our part for acceptance, but the clean contrary; and therefore, for

1. Justification by the Law overthrowes the nature of grace.

for God to deal with us in grace, is more then in love: for *Adam*, if he had continued righteous, he had been partaker of life; this had been the gift of God, but not by the grace of God, as it is strictly taken; for *Adam* was not in a contrary condition to life. I will not trouble you with *Pareus* his apprehension, that thinketh *Adams* righteousnesse could not be called grace, therefore reproveth *Bellarmine* for his title, *De gratia primi hominis*: neither will he acknowledge those habits of holinesse in Christ to be called *grace*, because there was not a contrary disposition in his nature to it, as it is in ours. And this also *Cameron* presseth, that, besides the *indebitum* which grace implyeth in every subject, there is also a *demeritum* of the contrary. Thus then justification is of grace, because thy holinesse doth not only not deserve this, but the clean contrary. Now what a cordiall may this be to the broken heart, exercised with its sinnes? How may the sick say, There I finde health? the poore say, There I finde riches? And as for the Papists, who say they set up grace, and they acknowledge grace; yet first it must be set down in what sense we take *grace*. It is not every man that talketh of grace, doth therefore set up Scripture-grace. Who knoweth not that the Pelagians set up grace? They determined, that *whosoever did not acknowledge grace necessary to every good act all the day long, let him be an anathema*: and this faire colour did deceive the Eastern Churches, that they did acquit him: But *Austine* and others observed, that he did use the word grace, to decline envie, *gratia vocabulo uti ad frangendam invidiam*; even as the Papists do at this time: therefore if they say, Thy patience is grace, Thy hope is grace, and therefore by grace thou art saved; say, This is not the Gospel-grace, the Scripture-grace, by which sins are pardoned, and we saved.

2. Opposeth the fulnesse of Christ.

2. *It opposeth Christ in his fulnesse: It makes an halfe-Christ.* Thus the false Apostles made Christ void, and fell off from him. Neither will this serve, to say that the Apostle speakes of the ceremoniall law: for (as we told you) though the differences about the Jewish ceremonies, were the occasion of those divisions in the primitive times, yet the Apostle goeth from the *hypothesis* to the *thesis*, even to all works whatsoever, and therefore excludes *Abrahams* and *Davids* works from justification. Now

Christ

Christ would be no Christ if workes were our righteousnesse; because the righteousnesse by the faith of Christ is opposed to *Pauls* own righteousnesse, and this is called *the righteousnesse of God:* Yea, this is said to be *made righteousnesse unto us*, and he is called the *Lord our righteousnesse*; and howsoever *Bellarmine* would understand these phrases causally, as when God is called *the Lord our salvation*; yet we shall shew you it cannot be so, therefore if thy works justifie thee, what needs a Christ? Can thy graces be a Christ?

3. Destroyes the true doctrine of Justification.

3. *It destroyeth the true doctrine of Justification.* I shall not lanch into this Ocean at this time, only consider how the Scripture speaks of it, as not infusing what is perfect, but forgiving what is imperfect; as in *David*, *Blessed is the man to whom the Lord imputeth no sin.* I shall not at this time dispute whether there be two parts of Justification, one positive, in respect of the term *to which*, called *Imputation of Christs righteousnesse*; the other negative, in respect of the term *from which*, *Not accounting sin.* This later I only presse: Therefore, What is it to be justified? Not to have holinesse accepted of us, but our sins remitted: *Justitia nostra, est indulgentia tua Domine.* Now, what a comfortable plea is this for an humbled soul, O Lord, it is not the question, what good I have, but what evil thou wilt forget: It is not to finde righteous works in me, but to passe by the unrighteousnesse in me? What can satisfie thy soul, if this will not do? Is not this (as I told you) with *Chrysostome*, to stand upon a spring rising higher and higher?

4. Overthrows justifying faith.

4. *It quite overthroweth justifying faith:* for when Christ and grace is overthrowne, this also must fall to the ground. There are these three main concurrent causes to our justification: *The grace of God* as the efficient, *Christ* as the meritorious, and *faith* as the instrumentall; and although one of these causes be more excellent then the other (the efficient then the instrumentall) yet all are equally necessary to that effect of justification. That faith doth instrumentally justifie, I here take it for granted. As for the Antinomian, who holdeth it before faith, and thinketh the argument from Infants will plainly prove it, I shall shew the contrary in its due time: onely this is enough, that an instrumentall particle is attributed to it, *By faith in his blood*, and, *By faith*

faith in his Name, and, *justified By faith.* It is true, it's never said διὰ πίστιν, *for faith*, as if there were dignity or merit in it; but διὰ πίστεως. Now to set up works is to oppose faith, as the Apostle argueth: therefore faith, as it is a work, is to be opposed to it self, as it's an instrument justifying.

5. Discourageth the broken-hearted sinner.

5. *It quite discourageth a broken-hearted sinner, taking away peace with God, the effect of justification, and glorying in tribulations.* If you consider Chapt. 5. of *Rom.* you will finde, that peace onely comes this way, yea and to glory in tribulations; for, *ver.* 1. *being justified by faith, we have peace with God.* Alas, what patience, what repentance, what pains and religious duties can procure thee peace with God? Can that which would damne, save? Can that which would work woe in thee, comfort thee? *Væ etiam laudabili vitæ erit*, saith *Austin.* as you heard; Woe to the most worthy life that is, if it should be judged strictly by God. And then mark the object of this peace, *Peace with God.* Take a Pharisee, take a morall or a formall man, he may have a great deale of peace, because of his duties and good heart; yet, this is not a peace with God: so also for glorying in tribulations, how can this be? If all a mans glory were for himselfe, would not every affliction rather break him, saying, This is the fruit of my sinne?

6. Brings men into themselves.

6. *It brings men into themselves.* And this is very dangerous: A man may not only exclude Christ from his soul by grosse sins, but by self-confidences; *You are they which justifie your selves.* And so the Jewes, they would not submit to their own righteousnesse; see how afraid *Paul* is to be found in his own righteousnesse. *Beza* puts an emphasis upon this word *Found*, implying, that Justice, and the Law, and so the wrath of God is pursuing and seeking after man: Where is that man that offends God, and transgresseth his Law? Where is that man that doth not pray, or heare as he should doe? Now (saith *Paul*) *I would not be found in mine own righteousnesse.* And this made *Luther* say, *Take heed, not only of thy sins, but also of thy good duties.* Now, if this were all the wine that the Antinomian would drink in Christs cellar, if this were all the hony that he would have in Christs hive, none would contradict it: but we shall shew you the dangerous inferences they make from hence, turning that which would be a rod, into a serpent.

7. *It*

7. *It overthroweth the doctrine of imputation, and reckoning righteousnesse to us:* which is spoken of *Rom.* 4. and in other places. I know how this point is vexed divers wayes; but this is enough for us: If righteousnesse were in us, and properly ours, what need a righteousnesse be reckoned and imputed to us? The Papist maketh *imputative*, and *putative*, and *imaginary* all one. Who can say, A lame man (say they) goeth right, because he hath other mens shooes? Who can say, A deformed *Thersites* is a faire *Absalom*, because of borrowed beauty? But these are easily refuted by Scripture, and we shall shew you Christs righteousnesse is as really ours, as if it were inherent. They differ not in reality, but in the manner of being ours. Now, here the Antinomian and Papist agree in the inferences they make from this doctrine; If Christs righteousnesse be ours, then there is no sin in us seen by God, then we are as righteous as Christ, argueth the Antinomian: and this absurdity the Papists would put on us. 7. Overthrowes the doctrine of imputed righteousnesse.

8. *It keeps a man in a slavish servile way in all his duties:* For, how must that man be needs tossed up and down, which hath no other ground of peace, then the works of grace? How is the humble heart soon made proud? how is the heavenly heart soon become earthly? Now, you may see the Scripture speaking much against doubting and feares; and, *James* 1. it is made the canker-worm, that devoureth all our duties: Therefore the Scripture doth name some words that doe oppose this Evangelicall temper of sons; as, *Be not afraid, but beleeve*; so, *Why doubted ye?* the word signifieth to be in *bivio*, that a man cannot tell which wayes to take to, μὴ μετεωρίζεσθε, to be carried up and down, as meteors in the aire. Now, how can a man be bold by any thing that is his? By faith we have confidence and boldnesse: faith is confidence, and faith works confidence; but faith, whose object is Christ, not any thing of ours: it's made the first word also we can speak, when we are made sons, to cry, *Abba, Father.* 8. Keeps a man slavish in all his duties.

9. *A man may as lawfully joyne Saints or Angels in his mediation with Christ, as graces.* Why is that doctrine of making Angels and Saints mediators and intercessors so odious, but because it joyneth Christ and others together in that great work? Dost not thou the like, when thou joynest thy love and grace with Christs obedience? The Papist saith, Let such and such an holy Saint save 9. Joyns a mans own graces to Christs mediation.

me; and thou sayest, Let my holy love, let my holy repentance save me. What advantage then hast thou, if thou cryest down Saints, and then makest thy self one in a Popish way? Could therefore thy graces speak, they would say as the Angel to *John* that would worship him, *Worship thou God*, worship thou Christ, put thy trust in Christ; he hath only born our sins, so as to take them away: and therefore, as grosse Idolatry makes the works of God a god; so doth more subtle Idolatry make the works of Christ, a Christ.

10. Overthrowes hope.

10. *It overthroweth the grace of hope.* When faith is destroyed, then also hope is. This grace of hope is the great support of a Christian: now, if it be placed in Christ, and the Promises, it is as firme as faith; therefore saith the Apostle of hope, *Rom.* 5. *It makes not ashamed:* but, if it were an hope in our selves, how often should we be confounded? That is good of *Austine*, *Noli sperare de te, sed de Deo tuo; nam si speras de te, anima tua conturbatur ad te, quia nondum invenit unde sit secura de te:* Do not hope in thy self, but God; for if so, thy soul will never finde ground for security. It's an ignorant distinction among Papists, that they may have a certainty of hope, but not of faith in matters of salvation: whereas they have both the like certainty, and differ onely thus: faith doth for the present receive the things promised, and hope keeps up the heart against all difficulties, till it come to enjoy them. Now, to have such an hope as the Papists define, Partly coming from Gods grace, and partly from our merits, *Partim è gratia Dei*, and *partim à meritis nostris proveniens*, must needs be destructive.

11. Robs God of his glory.

11. *It taketh away the glory due to God in this great work of Justification.* If you have not meat or drink but by God, shall you have pardon of sin without him? *Abraham* beleeved, and gave God glory: We are apt to account beleeving no glory to God; but could we mortifie our corruptions more and more, could we exhaust and spend our selves, yet this is no more to give glory to God, then when we beleeve. Now, it is good to possesse Christians with this principle, *To beleeve in Christ, is to give glory to Christ:* we naturally would think, to go far on pilgrimages, to macerate our bodies, were likelier wayes for our Salvation; but this would be mans glory more then Gods glory: Therefore

fore how did that wretched Monk, dying, blasphemously say, *Redde mihi aternam vitam, quam debes*, Pay me eternall life, which thou owest?

12. *It maketh sin, and the first Adam more and greater for condemnation, then Christ for salvation.* Now the Apostle, *Rom.* 5. makes the opposition, and sheweth, that the gift is far above the transgression: Therefore take thy sins in all the aggravations of them, there is not more in them to damne, then in Christ to save. Why should sin be an heavie sin, a great sin, and Christ not also a wonderfull saving Christ? When we say, The guilt of sin is infinite, that is, onely infinite *objectivè*; but now Christs merits and obedience are infinite *meritoriè*: they have from the dignity of the person an infinite worth in them; and therefore, as sin is exceeding sinfull, so let Christ be an exceeding Christ, and grace exceeding grace.

12. Makes more in sin to damne, then in Christ to save.

13. *It overthroweth the true doctrine of sanctification:* which declareth it to be inchoate, and imperfect; that our faith hath much unbelief in it, our best gold much drosse, our wine much water. It is true, both the Papists and the Antinomian agree in this errour, that because sin is covered, therefore there can be no sin seen in the godly; that the soul in this life is without spot and wrinkle: but they doe it upon different grounds; whereas *Paul, Rom.* 7. doth abundantly destroy that principle. How blasphemous is that direction of the Papists to men dying, who are to pray thus: O Lord, joyn my obedience with all the suffrings of Christ for me, *Conjunge (Domine) obsequium meum cum omnibus quæ Christus passus est pro me?* And how absurd is that doctrine, *Si bona opera sunt magis bona, quàm mala opera mala, fortius merentur vitam æternam?*

13. Overthrowes the doctrine of sanctification.

14. *It taketh away the true doctrine of the Law, as if that were possible to be kept:* For, works could not justifie us, unlesse they were answerable to that righteousnesse which God commands; but *Rom.* 3. that which was impossible for the Law, Christ hath fulfilled in us.

14. Takes away the doctrine of the Law.

15. *It overthroweth the consideration of a man, while he is justified:* For, they look upon him as godly, but the Scripture as ungodly; *Rom.* 4. who *justifieth the ungodly.* Some by [*ungodly,*] meane any prophane man, whereas it is rather one that is

15. Overthroweth the consideration of man while he is justified.

not perfectly godly; for *Abraham* is here made the ungodly person: I know, it is explained otherwise; but, certainly this is most genuine.

Use 1. Of Instruction. How uncharitably and falsly many men charge it generally upon our godly Ministers, that they are nothing but Justitiaries, and Legall Preachers? For, do not all sound and godly Ministers hold forth this Christ, this righteousnesse, this way of justification? Do not all our Protestant authours maintain this truth, as that which discerneth us from Heathens, Jewes, Papists, and others in the world? May not these things be heard in our Sermons daily?

Use 2. It is not every kind of denying the Law, and setting up of Christ and Grace, is presently Antinomianisme. *Luther*, writing upon *Genesis*, handling that sin of *Adam*, in eating of the forbidden fruit, speaketh of a *Fanatique*, as he calls him, that denyed *Adam* could sinne, because the Law is not given to the righteous. Now, saith *Bellarmine*, this is an argument *satis apiè deductum ex principiis Lutheranorum*, because they deny the Law to a righteous man. Here you see he chargeth Antinomianisme upon *Luther*; but of these things more hereafter.

Use 3. To take heed of using the Law for our justification. It's an unwarranted way; you cannot finde comfort there: Therefore let Christ be made the matter of your righteousnesse and comfort more then he hath been. You know, the posts that were not sprinkled with bloud, were sure to be destroyed; and so are all those persons and duties, that have not Christ upon them. Christ is the propitiation, and the Hebrew word כָּפַר, used for *covering*, and *propitiating of sinne*, is *Genes. 6.* used of the pitch or plaister, whereby the wood of the Ark was so fastened, that no water could get in: and it doth well resemble the atonement made by Christ, whereby we are so covered, that the waters of Gods wrath cannot enter upon us. And do not think, to beleeve in Christ, a contemptible and unlikely way; for, it is not, because of the dignitie of faith, but by Christ. You see the Hyssop (or whatsoever it was) which did sprinkle the bloud, was a contemptible herb, yet the instrument to represent great deliverance.

Lecture III.

1 Tim. 1.8,9.

Knowing the Law is good, if a man use it lawfully.

IT is my intent, after the cleare proofe of Justification by the grace of God, and not of works, to shew how corrupt the Antinomian is in his inferences hence-from; and, this being done, I shall shew you the necessity of holy and good works notwithstanding.

But before I come to handle some of their dangerous errours in this point, let me premise something, As,

1. *How cautelous and wary the Ministers of God ought to be in this matter, so to set forth grace, as not to give just exception to the popish caviller; and so to defend holy works, as not to give the Antinomian cause of insultation.* While our Protestant authors were diligent in digging out that precious gold of justification by free-grace, out of the mine of the Scripture; see what Canons the Councell of Trent made against them, as Antinomian: *Can.*19. If any man shall say, The ten Precepts belong nothing at all to Christians, let him be accursed, *Decem præcepta nihil ad Christianos pertinere, anathema sit.* Again, *Can.*20. If any man shall hold, that a justified person is not bound to the observation of the Commandements, but only to believe, let him be accursed. *Si quis dixerit hominem justificatum non teneri ad observantiam mandatorum, sed tantùm ad credendum, anathema sit.* Again, *Can.*21. If any shall hold Christ Jesus to be given unto men, as a Redeemer in whom they are to trust, but not as a Law-giver, whom they are to obey, let him be accursed. *Si quis dixerit Christum Jesum datum fuisse hominibus ut redemptorem cui fidant, non autem ut legislatorem cui obediant, anathema sit.* You may gather by these their Canons, that we hold such opinions as, indeed, the Antinomian doth: but our Writers answer, Here they grossely mistake us; and, if this

Ministers ought so to set forth grace, and defend good works, as thereby to give the Enemy neither cause of exception, nor insultation.

this were all the controversie, we should quickly agree. It is no wonder then if it be so hard to preach free-grace, and not provoke the Papist; or, on the other side, to preach good works of the Law, and not offend the Antinomian.

2. *There have been dangerous assertions about good works, even by those that were no Antinomians, out of a great zeale for the grace of God against Papists.* These indeed, for ought I can learn, did no wayes joyn with the Antinomians: but in this point there is too much affinity. There were rigid Lutherans called *Flacians*, who as they did goe too far, at least in their expressions, about originall corruption (for there are those that doe excuse them;) so also they went too high against good works: Therefore in stead of that position, maintained by the Orthodox, Good works are necessary to salvation, *Bona opera sunt necessaria ad salutem*; they held, Good works are pernicious to salvation, *Bona opera sunt perniciosa ad salutem.* The occasion of this division was the book called, *The Interim*, which *Charles* the Emperour would have brought into the Germane Churches. In that book was this passage, *Good works are necessary to salvation:* to which *Melanchthon* and others assented (not understanding a *necessity of merit*, or *efficiency*, but of *presence*;) but *Flacius Illyricus* and his followers would not, taking many high expressions out of *Luther* (even as the Antinomians doe) for their ground. Hence also *Zanchy*, because in his writings he had such passages as these, *No man grown up can be saved, unlesse he give himself to good works, and walk in them:* One *Hinckellman*, a Lutheran, doth endeavour, by a troop of nine Arguments, to tread downe this assertion of *Zanchy*, which he calls *Calviniana* μαλαισλογία, as a most manifest errour. Now, if all this were spoken to take men off from that generall secret sin of putting confidence in the good works we doe, it were more tolerable: in which sense we applaud that of *Luther*, Take heed not only of evil works, but of good, *Cave non tantùm ab operibus malis, sed etiam à bonis*; and that of another man, who said, he *got more good by his sins, then his graces:* But these speeches must be soundly understood. We also love that of *Austin*, All the Commands are accounted as if thou hadst done them, when what is not done, is forgiven, *Omnia mandata tua facta deputantur, quando quicquid non fit, ignoscitur.*

3. That

3. *That if the incommodious, yea and erroneous paſſages in Antinomian Authors, were uſed for ſome reaſons hereafter to be mentioned, it were the more tolerable:* but that ſeems not to be. There is more poiſon then can be concocted in them. But if this were their ground of many unſavory aſſertions among them, meerly their want of clear judgement to expreſſe themſelves, ſo that they think more orthodoxly then they write; then they might be excuſed, as being in a logomachy: but with this *proviſo*, as *Auſtine* ſaid of them that uſed the word *fatum* in a good ſenſe, Let them hold their opinion, but correct their expreſſions, *Mentem teneant, ſed linguam corrigant.* Now, that there may be injudiciouſneſſe in them, as a cauſe in part of ſome of their erroneous paſſages, will appeare in that they frequently ſpeake contradictions. This is a paſſage often, but very dangerous, that, *Let a man be a wicked man, even as high as enmity it ſelf can make a man, yet while he is thus wicked, and while he is no better, his ſins are pardoned, and he juſtified.* Yet now in other paſſages, *Though a man be never ſo wicked, yet if he come to Chriſt, if he will take Chriſt, his ſinnes are pardoned:* now what a contradiction is here, *To be wicked* and, *while he is wicked*, and, *while he is no better*, and yet *to take Chriſt*, unleſſe they hold that, *to take Chriſt*, or, *to come to him*, be no good thing at all? But happily more of their contradictions hereafter. Their injudiciouſneſſe and weakneſſe doth alſo appear, that when they have laid down ſuch a truth as every godly Author hath, they have ſo many words about it, and doe ſo commend it, as if they had found a Philoſophers Stone, or a *Phenix*; as if the Reader ſhould preſently cry out and ſay, *Behold a greater then Solomon is here:* and yet it is but that which every Writer almoſt hath. Again, their injudiciouſneſſe doth appeare, in that *they minde only the promiſſory part of the Scripture, and doe ſtand very little upon the mandatory part.* There are five or ſix places, ſuch as, *Chriſt came to ſave that which was loſt*, and, *He hath laid on him the iniquities of us all, &c.* theſe are over and over again: But you ſhall ſeldome or never have theſe places urged, *Make your calling and election ſure. Work out your ſalvation with feare and trembling*; whereas all Scripture is given for our uſe. Therefore, 1. *If weakneſſe were all the ground of this controverſie*, the danger were not ſo great. Or, 2ly, *If the end and*

aime

aime they had, were only to put men off from glorying in themſelves, to deny the concurrence of works to the act of juſtification. If their deſire were that men ſhould not (as *Michal*) put an image in *Davids* roome, ſo neither that Chriſtians ſhould put their works in Chriſts ſtead, thus farre it might be excuſable: but then their books, and their aimes cannot be reconciled. Or, *If*, 3ly, *their maine driſt was only to ſhew that good works follow a juſtified perſon, and that they doe not antecede*; here would be no oppoſition: but they deny the preſence of them in time. Or, 4ly, *If the queſtion were about preparatory works to juſtification and converſion*; though (for my part) I think there are ſuch, with thoſe limitations that hereafter may be given to them: this alſo were not ſo hainous. Or fifthly, *If the diſpute were onely upon the ſpace of time between a profane mans profaneneſſe, and his juſtification, or the quantity of his ſorrow*; theſe things were of another debate. I do acknowledge, that the Chriſtian Religion was matter of offence to the Heathens, in that they taught, Though a man had never been ſo wicked, yet, if he did receive Chriſt, he ſhould be pardoned; and how ſoon this may be done, it is as God pleaſeth: but there is an alteration of the mans nature at that time alſo; and *Chryſoſtome*, indeed, hath ſuch a paſſage upon that Scripture, *The righteous ſhall live by faith. Rom.* 1. by faith onely a man hath remiſſion of ſins; Now (ſaith he) this is a Paradox to humane reaſon, that he who was an adulterer, a murderer, ſhould preſently be accounted righteous, if he doe beleeve in Chriſt: but this differs from the Antinomian aſſertion, as much as heaven from hell. So it's related in Eccleſiaſticall hiſtory of *Conſtantine* the Great, that when he had killed many of his kindred, yea and was counſelled alſo to murder his own ſon, repenting of theſe hainous crimes, askt *Sopater* the Philoſopher, who ſucceeded *Plotinus* in teaching him, Whether there could be any expiation for thoſe ſins? The Philoſopher ſaid, No: afterwards he asked the Chriſtian Biſhops, and they ſaid, I, if he would beleeve in Chriſt. This was feigned, to make our Religion odious. Or ſixthly, *If it were to ſhew, that there cannot be aſſurance before juſtification*, or that *to relye upon Chriſt for pardon, it is not neceſſary I ſhould know whether I have truly repented, or no*; This were alſo of another nature.

Therefore

Therefore let us see what prejudiciall inferences they gather from this doctrine of Justification. I know, the proper place of handling this will come, when we speak of that point; but yet, to give some antidote against their errours, I will name some few: as, 1. *Denying them to be a way to heaven.* Thus one expressly (Sect 4. *on Christ being a way*, pag. 68.) It is a received conceit among many persons, that our obedience is *a way* to heaven; though it be not *causa*, yet it's *via ad regnum*: Now this he labours to confute. As for the speech it self, Divines have it out of *Bernard*, where, among other *encomium*'s of good works, calling them Seeds of hope, incentives of love, signes of hidden Predestination, and presages of future happinesse, *Spei quædam seminaria, charitatis incentiva, occultæ Prædestinationis indicia, futuræ felicitatis præsagia*, he addeth this, The way to the Kingdome, not the cause of reigning, *Via regni, non causa regnandi.* Now it's true, that they are not *a way* in that sense that Christ is called *a Way*, no more then the spirituall life of a Christian is life in that sense Christ stileth himself Life; for, here he understands it of himself, as the causall and meritorious way: Therefore there are Articles added to every one, ἢ ὁδὸς, ἢ ἀλήθεια· and that which followeth makes it cleare, *No man can come to the Father, but by me.*

1. Antinomians deny works to be a way to heaven.

Object. Oh, but say they, our works are our businesse and imployment, not our way.

Sol. I answer, when we call them *a way*, it's a metaphor, and such a metaphor, that the Scripture doth often delight in: Thus the *wayes of God* are said to be *perfect*, *Deut.* 32. that is, the works of the Lord; and thus, when it's applyed to men, it signifieth any religion, doctrine, manners, actions, or course of life, 2 *Pet.* 2. 2, 15, 21. So that good works are both our way, and imployment; for an imployment and way in this sense are all one. Thus *Matth.* 7. 17. *Strait is the way that leadeth to life*: What is this, but the work of grace and godlinesse? for, as for that exposition of the same author, to understand it of Christ, as if he were strait, because men do account him so, and therefore would adde works to him, this is to compell Scripture to go two miles with us, that would not go one; and then, by the opposition, not wickednes, but the devil himself would be the broad way.

2. They deny their presence in the person justified.

2. *Denying the presence of them in the person justified.* And truly, this is so dangerous, that I know not how charity can excuse it: It is such a *nævus*, that *ubera charitatis* cannot *tegere*, cover it. For, thus saith the Authour expressly, speaking of that of *Paul, Therefore we conclude, a man is justified without the deeds of the Law: Here* (saith he) *the Apostle doth not only exclude works from having any power operative to concurre in the laying iniquities upon Christ, but excludes all manner of works men can doe, to be present and existent in persons, when God doth justifie them.* And he instanceth of a generall pardon for theeves and traitors: *Now* (saith he) *one may take the pardon as well as another.* And so speaking upon that place [*He hath received gifts for men, even for the rebellious.*] he concludes, that therefore though a man doe rebell actually from time to time, and doe practise this rebellion; yet, though this person do thus, the hatefulnesse thereof is laid upon Christ: Is not this such a doctrine that must needs please an ungodly heart?

3. They deny any gain or losse to come by them.

3. *In the denying of gaining any thing by them, even any peace of heart, or losing it by them.* Now this goeth contrary to Scripture. Thus page 139. (the Antinomian saith) *The businesse we are to do is this, that though there be sinnes committed, yet there is no peace broken, because the breach of peace is satisfied in Christ; there is a reparation of the damage before the damage it self be committed.* And again, page 241. *If God come to reckon with beleevers for sinne, either he must take something of them, or not; If not, why are they troubled? If so, then God cannot bring a new reckoning.* And in other places, *If a man look to get any thing by his graces, he will have nothing but knocks.* To answer these, it is true, if a man should look by any repentance or grace to have Heaven and pardon, as a cause or merit, this were to be ignorant of the imperfection of all our graces, and the glorious greatnesse of those mercies: What proportion hath our faith, or godly sorrow with the everlasting favour and good pleasure of God? But first, the Scripture useth severe and sharp threatnings even unto the godly, where they neglect to repent, or goe on in sin, Rom.8.13. *If ye live after the flesh, you shall die:* especially consider that place, *Hebr.*12. two last verses; the Apostle alludeth to that place, *Deut.*4. and he saith, *Our God* (as well as the God

of

of the Jewes, who appeared in terrour) *is a consuming fire:* Now then, if the Scripture threatens thus to men living in sin, if they doe not, they may finde comfort. Secondly, Our holy duties, they have a promise of pardon, and eternall life, though not because of their worth, yet to their presence: and therefore may the godly rejoyce when they finde them in themselves. Lastly, their ground is still upon that false bottome, *Because our sinnes are laid upon Christ.* What then? they may be laid upon us in other respects, to heale us, to know how bitter a thing it is to sinne against God. God doth here, as *Joseph* with his brethren; he caused them to be bound, and to be put in gaoles, as if now they were to smart for their former impiety.

4. They deny them to be signes of grace.

4. *In denying them to be signes and testimonies of grace, or Christ dwelling in us.* And here, indeed, one would wonder to see how laborious an Author is to prove, that no inherent graces can be signes: and he selects three instances, Of universality of obedience, Of sincerity, and love to the brethren; concluding, that there are two evidences only; one revealing, which is the Spirit of God immediately; the other receiving, and that is faith. Now, in answering of this, we may shew briefly how many weak props this discourse leaneth upon:

1. In confounding the instrumentall evidencing with the efficient; *Not holy works* (say they) *but the Spirit:* Here he doth oppose subordinates; *Subordinata non sunt opponenda, sed componenda.* As if a man should say, We see not by the beames, or reflection of the Sun, but the Sun. Certainly, every man is in darkness, and, like *Hagar*, seeth not a fountaine, though neare her, till her eyes be opened. Thus it is in grace.

2. We say, that a Christian, in time of darkness and temptation, is not to go by signes and marks, but obedientially to trust in God, as *David* calls upon his soul often; and the word is emphaticall, signifying such a relying or holding, as a man doth that is falling down into a pit irrecoverably.

3. His Arguments, against sincerity, and universality of obedience, goe upon two false grounds: 1. That a man cannot distinguish himself from hypocrites; which is contrary to the Scriptures exhortation. 2. That there can be no assurance, but

upon a full and compleat work of godlineſſe. All which are popiſh arguments.

4. All thoſe arguments will hold as ſtrongly againſt faith; for, Are there not many beleevers for a ſeaſon? Is there not a faith that indureth but for a while? May not then a man as ſoon know the ſincerity of his heart, as the truth of his faith?

How God may be ſaid to juſtifie the ungodly.

Now let us conſider their grounds for this ſtrange aſſertion, 1. Becauſe, *Roman.* 4. it is ſaid, that *God juſtifieth the ungodly.* Now this hath a two-fold anſwer; 1. That which our Divines doe commonly give, that theſe words are not to be underſtood *in ſenſu compoſito* but *diviſo*, and *antecedenter:* he that was ungodly, is, being juſtified, made godly alſo, though that godlineſſe doe not juſtifie him. Therefore they compare theſe paſſages with thoſe of making the blinde to ſee, and deafe to heare; not that they did ſee while they were blind, but thoſe that were blind doe now ſee: and this is true and good. But I ſhall, ſecondly, anſwer it, with ſome learned men, that *ungodly* there is meant of ſuch, who are ſo in their nature conſidered, having not an abſolute righteouſneſſe, yet at the ſame time beleevers, even as *Abraham* was; and faith of the ungodly man is accounted to him for righteouſneſſe: So then, the ſubject of juſtification is a ſinner, yet a beleever. Now it's impoſſible that a man ſhould be a beleever, and his heart not purified, *Acts* 15. for whole Chriſt is the object of his faith, who is received not onely to juſtifie, but to ſanctifie. Hence *Rom.* 8. where the Apoſtle ſeemeth to make an exact order, he begins with Preſcience, (that is approbative and complacentiall, not in a Popiſh or Arminian ſenſe) then Predeſtination, then Calling, then Juſtification, then Glorification. I will not trouble you with the diſpute, in which place Sanctification is meant. Now the Antinomian, he goeth upon that as true, which the Papiſt would calumniate us with, That *a profane ungodly man, if beleeving, ſhall be juſtified:* We ſay, this propoſition ſuppoſeth an impoſſibility, that faith in Chriſt, or cloſing with him, can ſtand with thoſe ſins, becauſe faith purifieth the heart; *By faith Chriſt dwells in our hearts,* Epheſ. 3. Therefore thoſe expreſſions of the Antinomians are very dangerous and unſound, and doe indeed confirme the Papiſts calumnies.

Another

Another place they much ſtand upon is *Rom.*5. *Chriſt dyed for us while we were enemies, while we were ſinners:* But, 1. if Chriſt dyed for us while we were enemies, why doe they ſay, That *if a man be as great an enemy as enmity it ſelfe can make a man, if he be willing to take Chriſt, and to cloſe with Chriſt, he ſhall be pardoned?* (which, we ſay, is a contradiction.) For, how can an enemy to Chriſt, cloſe with Chriſt? So that this would prove more then in ſome places they would ſeem to allow.

Beſides, Chriſt dyed not only to juſtifie, but ſave us: now will they hence therefore interre, that profane men, living ſo, and dying ſo, ſhall be ſaved? And indeed the grand principle, *That Chriſt hath purchaſed and obtained all graces antecedently to us,* in their ſenſe, will as neceſſarily inferre, that a drunkard, abiding a drunkard, ſhall be ſaved, as well as juſtified.

But, thirdly, to anſwer that place, When it is ſaid, that *Chriſt dyed, and roſe again for ſinners,* you muſt know, that this is the meritorious cauſe of our pardon and ſalvation; but, beſides this cauſe, there are other cauſes inſtrumentall, that go to the whole work of Juſtification: Therefore ſome Divines, as they ſpeak of a converſion paſſive and active, ſo alſo of a juſtification active and paſſive; and paſſive they call, when not onely the meritorious cauſe, but the inſtrument applying is alſo preſent, then the perſon is juſtified. Now theſe ſpeak of Chriſts death as an univerſall meritorious cauſe, without any application of Chriſts death unto this or that ſoule: Therefore ſtill you muſt carry this along with you, that, to that grand mercy of juſtification, ſomething is requiſite as the efficient, *viz.* the grace of God; ſomething as meritorious, *viz.* Chriſts ſuffering; ſomething as inſtrumentall, *viz.* faith; and one is as neceſſary as the other.

I will but mention one place more, and that is *Pſal.* 68.18. *Thou haſt received gifts even for the rebellious alſo, that the Lord God may dwell among them.* Here they inſiſt much upon this, *yea for the rebellious;* and ſaith the Author, *pag.* 411. *Seeing God cannot dwell where iniquity is, Chriſt received gifts for men, that the Lord God might dwell among the rebellious; and by this meanes, God can dwell with thoſe perſons that doe act the rebellion, becauſe all the hatefulneſſe of it is tranſacted from thoſe perſons upon the back of Chriſt.* And, ſaith the ſame Author, *pag.*412. *The holy Ghoſt doth not ſay, that*

that the Lord takes rebellious persons and gifts, and prepares them, and then will come and dwell with them; but even then, while they are rebellious, without any stop, the Lord Christ hath received gifts for them, that the Lord God may dwell among them. Is not all this strange? Though the same Authour presse sanctification never so much in other places, yet certainly such principles as these overthrow it.

But as for this place, it will be the greatest adversary they have against them, if you consider the scope of it; for, there the Psalmist speaks of the fruit and power of Christs Ascension, as appeareth *Ephes.* 3. whereby gifts were given to men, that so even the most rebellious might be converted, and changed by this ministery; so that this is clean contrary: And besides, those words, *with them*, or *among them*, are not in the Hebrew; therefore some referre them to the rebellious, and make *Jah* in the Hebrew, and *Elohim*, in the Vocative case, even for the rebellious (O Lord God) to inhabit; as that of *Esay, The Wolfe and the Lamb shall dwell together*: Some referre it to Gods dwelling, yet doe not understand it of his dwelling with them, but of his dwelling, *i.e.* fixing the Arke after the enemies are subdued. But take our Edition to be the best (as it seemeth to be) yet it must be meant of rebels changed by his Spirit; for the Scripture useth ὀικεῖν, καλοικεῖν, and ἐνοικεῖν of Gods dwelling in men, but still converted, *Rom.* 8. 11. *Ephes.* 3. 12. 2 *Cor.* 6. 16.

Lecture IV.

1 Tim. 1. 8, 9.

Knowing the Law is good, if a man use it lawfully.

Having confuted some dangerous inferences, that the Antinomian makes from that precious doctrine of Justification, I shall at this time answer only one question, *Upon what grounds are the people of God to be zealous of good workes?* for it's very hard to repent, to love, to be patient, or fruitfull, and not to doe them for this end, to justifie us: And, howsoever theologically, and

and in the notion, we may make a great difference between *holineſſe as a way* or *meanes*, and as *a cauſe* or *merit* of ſalvation; yet practically the heart doth not uſe to diſtinguiſh ſo ſubtilely. Therefore, although I intend not to handle the whole doctrine of Sanctification or new obedience at this time; yet I ſhould leave my diſcourſe imperfect, if I did not informe you, how good works of the Law done by grace, and juſtification of the Goſpel, may ſtand together.

Firſt therefore take notice what we meane by *good works*. We take not *good works* ſtrictly, for the works of charity or liberality; nor for any externall actions of religion, which may be done where the heart is not cleanſed; much leſſe for the Popiſh good workes of ſupererogation: but for the graces of Gods Spirit in us, and the actions flowing from them: For, uſually, with the Papiſts and Popiſh perſons, good works are commonly called thoſe ſuperſtitious and ſupererogant workes, which God never commanded: or, if God hath commanded them, they mean them as externall and ſenſible; ſuch as, Coming to Church, and, Receiving of Sacraments; not internall and ſpirituall faith, and a contrite ſpirit, which are the ſoule of all duties: and if theſe be not there, the outward duties are like clothes upon a dead man, that cannot warme him, becauſe there is no life within. Therefore much is required even to the eſſence of a godly work, though it be not perfect in degrees: As, 1. *It muſt be commanded by God.* 2. *It muſt be wrought in us by the Spirit of God.* All the unregenerate mans actions, his prayers, and ſervices are ſinnes. 3. *It muſt flow from an inward principle of grace, or a ſupernaturall being in the ſoule, whereby a man is a new creature.* 4. *The end muſt be Gods glory.* That which the moſt refined man can doe, is but a glow-worm, not a ſtarre: So that then onely is the work *good*, when, being anſwerable to the rule, it's from God, and through God, and to God.

Foure things required to the eſſence of good works.

2. That the Antinomian erreth two contrary wayes about good works: Sometimes they ſpeak very erroneouſly and groſly about them. Thus *Iſlebius Agricola*, the firſt Antinomian that was (who afterwards joyned with others in making that wicked Book, called, *The Interim*) and his followers, deliver theſe Poſitions, That ſaying of *Peter*, *Make your calling and election ſure*,

ſure, is *dictum inutile*, an unprofitable ſaying, and *Peter* did not underſtand Chriſtian liberty. So again, *As ſoon as thou once beginneſt to thinke, how men ſhould live godlily and modeſtly, preſently thou haſt wandered from the Goſpel.* And again, *The Law and works only belong to the Court of Rome.* Then, on the other ſide, they lift them up ſo high, that, by reaſon of Chriſts righteouſneſſe imputed to us, they hold all our workes perfect, and ſo apply that place, *Epheſ.* 1. Chriſts cleanſing his Church, ſo, as to be without ſpot or wrinkle, even pure in this life. They tell us not onely of a righteouſneſſe or juſtification by imputation, but alſo Saintſhip and holineſſe by this obedience of Chriſt: And hence it is, that God ſeeth no ſin in beleevers. This is a dangerous poſition: and, although they have Similies to illuſtrate, and diſtinctions to qualifie it; yet, when I ſpeak of *imputed righteouſneſſe*, there will be the proper place to ſhew the dangerous falſhood of them.

3. You muſt, in the diſcourſe you ſhall heare concerning the neceſſity of good works, carefully diſtinguiſh between theſe two Propoſitions: *Good workes are neceſſary to beleevers, to juſtified perſons, or to thoſe that ſhall be ſaved*; and this, *Good works are neceſſary to juſtification and ſalvation.* Howſoever this later is true in ſome ſenſe, yet, becauſe the words carry as if holineſſe had ſome effect immediately upon our juſtification and ſalvation, therefore I do wholly aſſent to thoſe learned men, that think, in theſe two caſes, we ſhould not uſe ſuch a Propoſition: 1. When we deale with adverſaries, eſpecially Papiſts, in diſputation; for then we ought to ſpeak exactly: Therefore the Fathers would not uſe the word Χριστοτόκος of the Virgin *Mary*, leſt they ſhould ſeem to yeeld to *Neſtorius*, who denyed her to be Θεοτόκος. The ſecond caſe is in our ſermons and exhortations to people; for, what common hearer is there, that, upon ſuch a ſpeech, doth not conceive that they are ſo neceſſary, as that they immediately work our juſtification? The former propoſition holds them offices and duties in the perſons juſtified; the other, as conditions effecting juſtification.

Good works are neceſſary: 1. Becauſe they are the fruit of Chriſts death.

4. Theſe good works ought to be done, or are neceſſary upon theſe grounds: 1. *They are the fruit and end of Chriſts death, Titus* 2. 14. It's a full place: The Apoſtle there ſheweth, that the whole

whole fruit and benefit of Chriſts redemption is loſt by thoſe that live not holily. There are two things in our ſins: 1. *The guilt*, and that Chriſt doth *redeem* us from: 2. *The filth*, and that he doth *purifie* from: If Chriſt *redeem* thee from the *guilt* of thy luſts, hee will *purifie* thee from the *noiſomeneſſe* of them. And mark a two-fold end of this purification, *that we may be a peculiar people*: This word περιούσιον, *Hierome* ſaith, he ſought for among humane authours, and could not finde it: therefore ſome think the Seventy feigned this, and ἐπιούσιον. It anſwers to the Hebrew word *Segullah*, and ſignifieth that which is precious and excellent, got alſo with much labour: ſo that this holineſſe, this repentance of thine, it coſt Chriſt deare. And the other effect is, *zealous of good workes*. The Greek Fathers obſerve, the Apoſtle doth not ſay *followers*, but *zealous*; that doth imply great alacrity and affection. And, leſt men ſhould think we ſhould onely preach of Chriſt and grace; *Theſe things ſpeak*, (ſaith he) *and exhort*: And *Calvin* thinketh the laſt words [*Let no man deſpiſe thee*] ſpoken to the people, becauſe they are for the moſt part of delicate eares, and cannot abide plaine words of mortification.

2. *There is ſome kind of Analogicall relation between them and heaven, comparatively with evill works.* So thoſe places, where it's ſaid, *If wee confeſſe our ſins, he is not onely faithfull, but alſo juſt, to forgive us our iniquities*: So 2 *Tim.* 4. 8. *a Crowne of righteouſneſſe, which the righteous Judge, &c.* Theſe words doe not imply any condignity, or efficiency in the good things wee doe; but an ordinability of them to eternall life: ſo that evill and wicked workes, they cannot be ordained to everlaſting life, but theſe may. Hence ſome Divines ſay, That though godlineſſe be not meritorious, nor cauſall of ſalvation, yet it may be a motive: as they inſtance; If a King ſhould give great preferment to one that ſhould ſalute him in a morning, this ſalutation were neither meritorious, nor cauſall of that preferment, but a meer motive ariſing from the good pleaſure of the King: And thus much they think that particle, *for I was an hungry*, doth imply. So that God, having appointed holineſſe the way, and ſalvation the end, hence there ariſeth a relation between one and the other.

2. Becauſe (in reſpect of evill workes) there is ſome Analogy between heaven and them.

3. Because a promise is made unto them.

3. *There is a promise made to them.* 1 Tim. 4. 8. *Godlinesse hath the promises* (as it is in the Originall;) because there are many promises scattered up and down in the Word of God: so that to every godly action thou doest, there is a promise of eternall life. And hereby, though God be not a debtor to thee, yet he is to himselfe, and to his owne faithfulnesse; *Reddis debita, nulli debens*, cryed *Austine*: so that the godly may say, Oh, Lord, it was free for thee before thou hadst promised, whether thou wouldst give me heaven or no; but now the word is out of thy mouth: not but that we deserve the contrary, onely the Lord is faithfull; therefore, saith *David*, *I will mention thy righteousnesse, i.e.* faithfulnesse, *onely*: and the Apostle, *This is a faithfull saying, and worthy of all acceptation.* This made them labour, and suffer shame. If you aske, How then is not the Gospel a Covenant of workes? That in brief shall be answered afterwards.

4. Because testimonies assuring us of our election.

4. *They are Testimonies whereby our election is made sure.* 2 Pet. 1. ver. 10. *Make your calling and election sure.* The Vulgar Translator interposeth those words [*per bona opera,*] and complaineth of *Luther*, as putting this out of the Text, because it made against him, but it's no part of Scripture. Now observe the emphasis of the Apostle, Μᾶλλον σπουδάσατε· first they must be very diligent, and the rather (which is spoken *ex abundanti*) [*to make their calling and election sure*] What God doth in time, or what he hath decreed from eternity to us in love: [*to make sure, &c. Calvin.*] *Estius* and other Papists strive for *firme*, and not *sure*; and so indeed the word is sometimes used: but here the Apostle speaketh not of what it is in it selfe, but what it is to us, and the certainty thereof. And observe the Apostles motives for making our election sure; 1. *Ye shall never faile*: the word is used sometimes of grievous, and sometimes of lesser sins; but here hee meaneth such a failing, that a man shall not recover again. 2. *An entrance shall be abundantly ministred into heaven.* It's true, these are not testimonies without the Spirit of God.

5. Because we cannot be saved without them.

5. *They are a condition, without which a man cannot be saved.* So that although a man cannot by the presence of them gather a cause of his salvation; yet by the absence of them he may conclude his damnation: so that it is an inexcusable speech of the

Antinomian

Antinomian, *Good works doe not profit us, nor bad hinder us*; thus *Islebius*. Now the Scripture, how full is it to the contrary? Rom. 8. 13. *If ye live after the flesh, ye shall dye.* So, *Except yee repent, yee shall all likewise perish.* Such places are so frequent, that it's a wonder an Antinomian can passe them all over, and alwaies speak of those places which declare Gods grace to us, but not our duty to him. *Without holinesse no man can see God:* now, by the Antinomians argument, as a man may be justified while he is wicked, and doth abide so; so also he may be glorified and saved: for this is their principle, that, *Christ hath purchased justification, glory, and salvation for us, even though sinners and enemies.*

6. *They are in their owne nature a defence against sinne and corruption.* If we doe but consider the nature of these graces, though imperfect, yet that will pleade for the necessity of them. *Eph.* 6. 14, 16. There you have some graces a *shield*, and some a *breastplate*: now every souldier knoweth the necessity of these in time of war. It's true, the Apostle speaks of the might of the Lord, and prayer must be joyned to these; but yet the principall doth not oppose the instrumentall. Hence *Rom.* 13. they are called the *weapons of the Light.* It's *Luthers* observation, He doth not call the works of darkenesse, *the weapons of darkenesse*; but good works he doth call *weapons*, because we ought to use good works as weapons, *quia bonis operibus debemus uti tanquam armis*, to resist Satan: and he calls them *weapons of light*, because they are from God, the fountaine of light; and because they are, according to Scripture, the true light; although *Drusius* thinketh *light* is here used for *victory*, as *Jud.* 5. 31. *Psal.* 132. 17, 18. and so the word is used by *Homer*: and *Marcellinus* speaks of an ancient custome, when, at supper time, the children brought in the candles, they cryed, Nikē. 6. Because they are a defence against sin.

7. *They are necessary by a naturall connexion with faith, and the Spirit of God:* Hence it's called *faith which worketh by love.* The Papist *Lorinus* thinketh we speak a contradiction, because sometimes wee say, *faith only justifieth*; sometimes, that *unlesse our faith be working, it cannot justifie us*: but here is no contradiction; for it's onely thus: Faith, which is a living faith, doth justifie, though not as it doth live; for faith hath two notable acts: 7. Because necessary by a naturall connexion with faith, and the Spirit of God.

1. To apprehend and lay hold upon Christ, and thus it justifieth. 2. To purifie and cleanse the heart, and to stirre up other graces, and thus it doth not: And thus *Paul* and *James* may be reconciled; for *James* brings that very passage to prove *Abraham* was not justified by faith alone, which *Paul* brings to prove he was; because one intends to shew that his faith was a working faith; and the other, that that alone did concurre to justifie: and thus in this sense some learned men say, Good workes are necessary to preserve a man in the state of justification, although they doe not immediately concurre to that act: as in a man, although his shoulders and breast do not concur immediatly to the act of seeing; yet if a mans eye and head were not knit to those parts, hee could not see: and so, though the fire doe not burne as it is light, yet it could not burn unlesse it were so; for it supposeth then the subject would be destroyed. It's a saying of *John Husse*, Where good workes are not without, faith cannot be within, *Ubi bona opera non apparent ad extra, ibi fides non est ad intra*: Therefore, as Christ, while he remained the second Person, was invisible, but when he was incarnated, then he became visible; so must thy faith be incarnated into works, and it must become flesh as it were.

1. By debt & obligation.

8. *They are necessary by debt and obligation*: So that God by his soveraignty might have commanded all obedience from man, though he should give him no reward of eternall life: Therefore *Durand* did well argue, that we cannot merit at Gods hand, because the more good wee are enabled to doe, wee are the more beholding to God. Hence it is, that we are his servants, *Servus non est persona, sed res*: and we are more servants to God, then the meerest slave can be to man; for, we have our being and power to work from him: And this obligation is so perpetuall and necessary, that no covenant of grace can abolish it; for, grace doth not destroy nature, *gratia non destruit naturam*.

9. By command of God. 1 Thes. 4. 3. Rom. 12. 2.

9. *By command of God. This is the will of God, your sanctification*: So *that you may prove what is that good and acceptable will of God*. And thus the Law of God still remaineth as a rule and directory: And thus *Paul* professed hee delighted in the Law of God in his inward man; and that place, *Rom.* 12. presseth our renovation, comparing us to a sacrifice, implying we are consecrated,

seterated, and set apart to him (a dog or a swine might not be offered to God:) And the word [*Offer*] doth imply our readinesse and alacrity. He also addeth many epithets to the will of God, that so we may be moved to rejoyce in it. There is therefore no disputing or arguing against the will of God. If our Saviour, *Matth.*5. saith, *He shall be least in the Kingdome of heaven, that breaketh the least commandement*; how much more inexcusable is the Antinomian, who teacheth the abolition of all of them?

10. *They are necessary by way of comfort to our selves.* And this opposeth many Antinomian passages, who forbid us to take any peace by our holinesse. Now it's true, to take them so as to put confidence in them, to take comfort from them, as a cause, that cannot be; for, who can look upon any thing he doth with that boldnesse? It was a desperate speech of *Pamigarola* a Papist (as *Rivet* relates) who called it folly to put confidence onely in Christs bloud. We know no godly man satisfieth his own heart in any thing he doth, much lesse can hee the will of God. We cannot at the same time say, Lord, forgive me, and, Pay me what thou owest; yet these good works, though imperfect, may be a great comfort unto us, as the testimony of Gods eternall love to us. Thus did *Hezekiah*, 2 Kings 20.3. *Hezekiah* is not there a proud Pharisee, but a thankfull acknowledger of what is in him: and some consider, that this temptation might fall upon *Hezekiah*, that when he had laboured to demolish all those superstitions, and now became dangerously sick that hee had not done well; therefore he comforts himselfe in his heart, that hee did those things with, not that he meant an absolute perfect heart, but a sincere, and comparatively perfect. Hence it's observed, the word *I have walked*, is in *Hyphil*, *I have made my selfe to walke*; implying the dulnesse, and sluggishnesse, and aversnesse he found in his heart to that duty: so that prayer being, as one calls it well, *Speculum animi*, the soules glasse, you may gather what was a comfort to him. Thus *Paul*, 2 Tim.4. *I have fought a good fight, &c.* It is true, those words, *A crown of Righteousnesse, The just Judge*, and *Render*, doe not prove any merits in *Paul*, as the Papists plead; but yet *Paul* declareth this, to keep up his heart against all discouragements. We are not therefore to take

10. By way of comfort to our selves.

take comfort from them, so as to rest in them; but so as to praise God thereby. It's a good way, *nescundo scire*, that so wee may praise God for them; and, *sciendo nescire*, that so we may be humble in our selves.

11. Because God is glorified by them.

11. *They are necessary in respect of God, both in that hee is hereby pleased, and also glorified.* When we say, *They are necessary in respect of God*, we understand it *declaratively*, to set forth his glory; for, when God is said to be the end of all our actions and goodnesse, he is not *finis indigentiæ*, an end that needs them; but *finis assimilationis*, an end that perfects those things, in making them like him: Now two waies they relate to God; 1. God is hereby *pleased*; so the Apostle, *Hebr.* 13. *Hee is well pleased*: So that as *Leah*, though blear eyed, yet, when shee was fruitfull in children, said, *Now my husband will love me*; so may Faith say, Now God will love me, when it abounds in the fruits of righteousnesse; for, our godly actions please God, though imperfect; onely the ground is, because our persons were first reconciled with God. Secondly, they referre to God, so as to *glorifie* him; as his name is blasphemed, when we walke in all wickednesse. It's true, it's Gods grace to account of this as his glory, seeing it's so defective.

12. Because others are benefited thereby.

12. *They are necessary in regard of others.* Matth. 5. 17. *Let your light shine before men.* Hee doth not there encourage vain-glory, but he propounds the true end of our visible holinesse; for godlinesse, being light, it ought not to be under a bushell. Hence, both in the Tabernacle and Temple, the light was placed in the midst; and it ought to extend to others, that hereby they may glorifie God in heaven: As, when we see an excellent picture, we doe not praise that so much, as the Artificer who made it. Wee ought so to walk, that men should glorifie God, who hath made us so heavenly, so humble, so mortified. *Hierome* said of *Austin*, that he did *diligere Christum habitantem in Augustino*; so ought we to walk, that others may love Christ dwelling in us. 1 *Pet.* 3. 1. it's an exhortation to wives, so to *walke, that their husbands may be won to the Lord.* Thou prayest for thy husband in a carnall condition, thou wouldst have him go heare such a Minister, and such Sermons; see that thy life also may convert him. The Apostle by the phrase, *without the word*, meaneth the publique preaching;

preaching; so that the wives life may preach to him all the day: and that lame phrase, περιπάθησον), doth imply, 1. the great price that every mans soule is worth; 2. the delight that they ought to take in converting of others, even the same that merchants doe in their trade.

13. *Holinesse and godlinesse inherent is the end of our faith and justification:* and that is the meaning of our Divines, who say, Charity, or Love of God is the end of faith, because God hath appointed this way of justification by faith, till he hath brought us into eternall glory, and there we have perfect inherent holinesse, though even then the glory and honour of all that shall be given to Christ. Now, indeed, it hath pleased God to take another way for our acceptation, then shall be hereafter; not but that God might, if he had pleased, have given us such a measure of grace inherent, whereby we might have obtained eternall life, being without sin, and conformable to his will: but this way hath pleased his wisdome, that so Christ and Grace may be exalted, and wee for our sins debased in our selves. Therefore good is that of *Anselme, Terret me tota vita mea; nam apparet mihi aut peccatum, aut tota sterilitas:* My whole life terrifieth me, for I see nothing but sin, or barrennesse. Only this may make for the excellency of Sanctification, that therefore is Christ, and Grace, and Justification, and all, that at last we may be made perfectly holy.

13. Because godlinesse inherent is the end of our faith and justification.

Now some Divines have gone further, but I cannot goe along with them: As, 1. Those that doe give them causality and efficiencie of our justification and salvation: And, if they should use the word *Efficiency* in a large sense, it might be true, but dangerous: but otherwise, to take *Efficient* strictly, they cannot; for so was the covenant of works at first: *Adams* obedience would not have meritoriously, but efficiently procured his happinesse. Hence, by the Apostle, faith is not included as works are rejected, for they are rejected as efficients of our salvation; but faith is included as the instrumentall and passive receiving of it.

2. Some learned men have said, Though good works doe not merit eternall life, for that is wholly purchased by Christs death; yet, say they, accidentall degrees of glory our godlinesse may

may obtaine: but that is not safe; for, first, it's questioned by some, whether there be such degrees at all, or no; but grant it, yet even that must be of grace as well as others.

Lastly, some hold our temporall mercies to come to us by a covenant of workes, but not our spirituall: this also is hard; for, we may have these good things either by Christ, or else by the forbearance of God, who doth not take the advantage against us for our sins.

I shall say no more of this, then by answering a main doubt.

Object. If good workes be still necessarily requisite, why then is not the covenant of grace still a covenant of works: not as at first in *Adam*, when they were to be perfect and entire; but by grace, pardoning the imperfection of them, in which sense the Arminians affirme it?

Answ. Although good workes be requisite in the man justified or saved, yet it's not a Covenant of workes, but faith: and the reason is, because faith only is the instrument that receiveth justification and eternall life; and good workes are to qualifie the subject beleeving, but not the instrument to receive the covenant: so that faith onely is the condition that doth receive the covenant, but yet that a man beleeve, is required the change of the whole man; and that faith onely hath such a receiving nature, shall be proved hereafter (God willing).

Use. Of exhortation, to take heed, you turne not the grace of God into licentiousnesse: suspect all doctrines that teach comfort, but not duty; labour indeed to be a spirituall Anatomist, dividing between having godlinesse, and trusting in it: but take heed of Separating Sanctification from Justification. Be not a Pharisee, nor yet a Publican: so that I shall exhort thee at this time, not against the Antinomianisme in thy judgement onely, but in thine heart also. As *Luther* said, Every man hath a Pope in his belly; so every man an Antinomian. *Paul* found his flesh rebelling against the Law of God, reconcile the Law and the Gospel, Justification and Holinesse. Follow holinesse as earnestly, as if thou hadst nothing to help thee but that; and yet rely upon Christs merits as fully, as if thou hadst no holinesse at all. And what though thy intent be onely to set up

Christ

Christ and Grace, yet a corrupted opinion may soon corrupt a mans life; as rheume, falling from the head, doth putrefie the lungs, and other vitall parts.

Lecture V.

1 Tim. 1. 9.

Knowing this, that the Law is not made for a righteous man.

WE are at this time to demolish one of the strongest holds that the Adversary hath: For, it may be supposed, that the eighth *verse* cannot be so much against them, as the ninth is for them: therefore *Austin* observeth well, *The Apostle* (saith he) *joyning two things, as it were contrary, together, doth* monere & movere, *both admonish and provoke the Reader to finde out the true answer to this question, how both of them can be true.* We must therefore say to these places, as *Moses* did to the two Israelites fighting, *Why fall you out, seeing you are brethren?* *Austin* improveth the objection thus, *If the Law be good, when used lawfully, and none but the righteous man can use it lawfully, how then should it not be but to him, who onely can make the true use of it?* Therefore, for the better understanding of these words, let us consider, who they are that are said *to know:* and secondly, what is said *to be knowne.*

The subject knowing is here in this Verse in the singular number, in the Verse before in the plurall: it's therefore doubted, whether this be affirmed of the same persons or no. Some Expositors thinke those in the eighth, and these in the ninth, are the same, and that the Apostle doth change the number from the plurall to the singular; which is very frequent in Scripture: as, *Galat.* 6. 1. Others (as *Salmeron*) make a mysticall reason in the changing, *Because* (saith he) *there are but few that know the Law is not made for the righteous, therefore he speaketh in the singular number.* There is a second kind of Interpreters, and they do not make this spoken of the same, but understand this word, as a qualification of him that doth rightly use the Law: Thus,

The Law is good, if a man uſe it lawfully; and he uſeth it lawfully, that knoweth it's not made for the righteous. Which of theſe interpretations you take is not much materiall: onely this is good to obſerve, that the Apoſtle, uſing theſe words, *We know*, and *Knowing*, doth imply, what underſtanding all Chriſtians ought to have in the nature of the Law.

Secondly, let us conſider, what Law he here ſpeaks of. Some have underſtood it of the ceremoniall Law, becauſe of Chriſts death that was to be aboliſhed, and becauſe all the ceremonies of the Law were convictions of ſinnes, and hand-writings againſt thoſe that uſed them: But this cannot be; for circumciſion was commanded to *Abraham* a righteous man, and ſo to all the godly under the Old Teſtament: and the perſons, who are oppoſed to the righteous man, are ſuch, who tranſgreſſe the Morall Law. Others, that do underſtand it of the Morall Law, apply it to the repetition and renovation of it by *Moſes*: for, the Law being at firſt made to *Adam* upon his fall, wickedneſſe by degrees did ariſe to ſuch an height, that *the Law was added becauſe of tranſgreſſions*, as *Paul* ſpeaketh. But we may underſtand it of the Morall Law generally; onely take notice of this, that the Apoſtle doth not here undertake a theologicall handling of the uſe of the Law, (for that he doth in other places) but he brings it in as a generall ſentence to be accommodated to his particular meaning concerning the *righteous man* here. We muſt not interpret it of one abſolutely righteous, but one that is ſo *quoad conatum* and *deſiderium*; for the people of God are called *righteous*, becauſe of the righteouſneſſe that is in them, although they be not juſtified by it. The Antinomian and Papiſt doe both concurre in this errour, though upon different grounds, that our righteouſneſs and works are perfect, and therefore do apply thoſe places; *A people without ſpot or wrinkle*, &c. to the people of God in this life, and that not onely in juſtification, but in ſanctification alſo. *As* (ſaith the Antinomian) *in a dark dungeon, when the doore is opened, and the ſun-light come in, though that be dark in it ſelf, yet it is made all light by the ſun*: Or, *As water in a red glaſſe, though that be not red, yet, by reaſon of the glaſſe, it lookes all red*: *ſo though we be filthy in our ſelves, yet all that God ſeeth in us looks as Chriſts, not onely in Juſtification, but Sanctification.* This is to be confuted hereafter.

Third-

Thirdly, let us take notice how the Antinomian explaineth this place, and what he meanes by this Text. The old Antinomian, *Islebius Agricola*, states the question thus: *Whether the Law be to a righteous man as a teacher, ruler, commander, and requirer of obedience actively:* Or, *Whether the righteous man doth indeed the works of the Law, but that is* passivè; *the Law is wrought by him, but the Law doth not work on him.* So then, the question is not, *Whether the things of the Law be done,* (for they say the righteous man is active to the Law, and not that to him) but, *Whether, when these things are done, they are done by a godly man, admonished, instructed, and commanded by the Law of God:* And this they deny. As for the later Antinomian, he speaketh very uncertainly, and inconsistently: Sometimes he grants the Law is a Rule, but very hardly and seldome; then presently kicketh all down again: *For,* saith he, *it cannot be conceived that it should rule, but also it should reigne;* and therefore think it impossible, that one act of the Law should be without the other. *The damnatory power of the Law is inseparable from it: Can you put your conscience under the mandatory power, and yet keep it from the damnatory?* (Assertion of Grace *page* 33. Again, the same Author, *page* 31.) *If it be true that the Law cannot condemne, it is no more a Law,* saith *Luther.* I say not that you have dealt as uncourteously with the Law, as did that King with *Davids* servants, who cut off their garments by the midst: but you have done worse, for even, *Joab*-like, under friendly words, you have destroyed the life and soule of the Law. You can as well take your *Appendices* from the Law, as you terme them, and yet let it remain a true Law; as you can take the brains and heart of a man, and yet leave him a man still. By this it appeareth, that if the Law doth not curse a man, neither can it command a man, according to their opinion. The same Author again, *pag.* 5. *He dare not trust a beleever to walk without his keeper* [*the Law,*] *as if he judged no otherwise of him then of a malefactor in Newgate, who would kill and rob if his Jaylor were not with him: Thus they are onely kept within the compasse of the Law, but are not keepers of it.* Yet, at another time, the same Author calls it a *slander,* to say, *that they deny the Law.* Now, who can reconcile these contradictions? Nor is this shuffling and uncertainty any new thing; for the old and first Antinomian did ma-

ny times promiſe amendment, and yet afterwards fell to his errour again; after that he condemned his errour, and recanted his errour in a publike Auditory, and printed his revocation, yet, when *Luther* was dead, hee relapſed into that errour: ſo hard a thing it is to get poiſon out, when it's once ſwallowed downe.

In the fourth place we come to lay downe thoſe things that may cleare the meaning of the Apoſtle: and firſt know, that humane Authors, who yet have acknowledged the help of precepts, doe ſpeak thus much of a righteous man, onely to ſhew this, that *he doth that which is righteous, for love of righteouſneſſe, not for feare of puniſhment:* As *Aquinas* ſaid of his love to God, *Amo, quia amo; & amo, ut amem.* Thus *Seneca*, *Ad Legem eſſe bonum exiguum eſt*: It's a poore ſmall thing to be good onely according to the law. And ſo *Ariſtotle, lib. 3. Polit. cap. 9.* ſheweth how a righteous man would be good, though there were no law; as they ſay of a Magiſtrate, he ought to be νόμῳ ἔμψυχῳ, *a living law.* Thus *Socrates* ſaid of the Civill Law, Ἀγαθῶν ἕνεκα ἐ γίνεσθ· And *Plato, Polit. 3.* Οὐκ ἄξιον ἀνδράσι καλοῖς ἐπιτάττειν, *It is not fit to command or make lawes for thoſe that are good.* Theſe Sayings are not altogether true, yet they have ſome kinde of truth in them. Hence it was that *Antiſthenes* ſaid, *A wiſe man was not bound by any lawes:* And *Demonax* told a Lawyer, that *all their lawes would come to nothing; for good men did not need them, and wicked men would not be the better for them.* And as the Heathens have ſaid thus, ſo the Fathers: *Hierome, What needs the Law ſay to a righteous man,* Thou ſhalt not kill, *to whom it's not permitted to be angry?* Yet we ſee *David*, though a righteous man, needed this precept. But eſpecially *Chryſoſtome*, even from theſe words, doth wonderfully hyperbolize, *A righteous man needs not the Law, no not teaching or admoniſhing; yea, he diſdaines to be warned by it, he doth not wait or ſtay to learn of it.* As therefore a Muſician or Grammarian, that hath theſe arts within him, ſcorns the Grammar, or to go to look to the rules; ſo doth a righteous man. Now theſe are but hyperbole's; for what godly man is there, that needs not the Word as a light, that needs it not as a goad? Indeed, in heaven the godly ſhall not need the Law; no more ſhall they the Goſpel, or the whole Word of God.

2. There-

2. There are three interpretations which come very neere one another, and all doe well help to the clearing of the Apoſtle. 1. Some learned men lay an emphaſis in the word [*Made*] κεῖται. *It is not* made *to a godly man as a burden*, he hath a love and a delight in it; *Lex eſt poſita, ſed non impoſita:* He doth not ſay, *Juſti non habent legem, aut ſunt ſine lege; ſed non imminet eis tanquam flagellum*, it's not like a whip to them. The wicked wiſh there were no Law, and cry out as he, *Utinam hoc eſſet non peccare!* The righteous man is rather in the Law, then under it. It's true, the word [κεῖται] in the generall doth ſignifie no more then to *lye*, or *be*, or *is*; therefore, in *Athenæus*, *Ulpianus* was called κειτάκης, becauſe of his frequent queſtions, Πῦ κεῖται; where ſuch or ſuch a word might be found: but yet ſometimes it ſignifieth *to be laid to a thing, as to deſtroy it*; ſo Matth. 3. 10. *The axe is laid to the root of the tree*, κεῖται in the originall, and ſo κεῖται, is for as much as ἀντικεῖται, *poſita* for *oppoſita*, as we ſay *poſitus obex*. Now this is to be underſtood ſo farre forth as he is righteous, otherwiſe the things of God are many times a burden to a godly man. Let us not oppoſe then the works of the Law, and the works of the Spirit, Grace and Goſpel; for the ſame actions are the works of the Law *ratione objecti*, in reſpect of the object; and the works of the Spirit *ratione efficientis*, in reſpect of the efficient. Indeed the Scripture oppoſeth Grace and Works, and Faith and Works, but in a clean other ſenſe then the Antinomian, in time is to be ſhewed.

The Law to a godly man is a delight, not a burden.

The ſecond interpretation is of the *damnatory* and *curſing* part of the Law: *The Law is not made to the beleever ſo, as he ſhould abide under the curſing, and condemning power of it*: and in this ſenſe we are frequently denied to be under the Law. It's true, the godly are under the *deſert of the curſe* of the Law, but not the *actuall curſe*, and condemnation: Nor doth it therefore follow, that there is no Law, becauſe it doth not curſe; for it's a good rule in Divinity, *à remotione actûs ſecundi in ſubjecto impediti, non valet argumentum ad remotionem actûs primi*; from the removall of an act or operation, the argument doth not hold to the removing of the thing it ſelf: as it did not follow, The fire did not burn the three Worthies, therefore there was no fire; God did

The godly are under the deſert of the curſe, but not the actuall condemnation of the Law.

did hinder the act: And if that could be in naturall agents, which work naturally, how much rather in morall causes, such as the Law is of condemnation, which works according to the appointment of God? So then the Law is not to curse or condemne the righteous man.

The Law, in the restraining power thereof, was not made for the righteous, but unrighteous.

The last interpretation is, that *the Law was not made because of righteous men, but unrighteous.* Had *Adam* continued in innocency, there had not been such a solemne declaration of *Moses* his Law; for it had been graven in their hearts: Therefore, though God gave a positive law to *Adam*, for the tryall of his obedience, and to shew his homage; yet he did not give the Morall Law to him by outward prescript, though it was given to him in another sense: and so the phrase shall be like that Proverb, *E malis moribus bonæ leges nascuntur*, Good lawes arise from evil manners: And certainly lawes, in the restraining and changing power of them upon the lives of men, are not for such who are already holy, but those that need to be made holy; and so it may be like that of our Saviour in a sense which some explaine it in, *I come not to call the righteous, but sinners to repentance.* By *repentance* they meane *conversion*, and by the *righteous*, not Pharisees, but *such as are already converted.* Thus *Tacitus Annal.* 13. *Usu probatum est leges egregias ex aliorum delictis gigni, &c. Nam culpa quam pœna, tempore prior; emendari quam peccare posterius est*; excellent Lawes are made, because of other mens delinquencies; The fault goeth before the punishment, and sinne before the amendment.

Now that these interpretations, much agreeing in one, may the better be assented to, consider some parallel places of Scripture: *Galat.* 5. 23. speaking of the fruits of the spirit, *Against such there is no law*; The Law was not made to these, to condemne them, or accuse them: so that what is said of the actions and graces of the godly, may be applyed to the godly themselves. You may take another parallel, *Rom.* 13. 3. *Rulers are not a terrour to good works, but to evil*: Wouldst thou not be afraid of them? doe no evil. And thus the Apostle, to shew how the grace of love was wrought in the Thessalonians hearts, *I need not* (saith he) *write to you to love, for you have been taught of God to*

doe

doe this: His very saying, *I need not write*, was a writing; so that these expressions doe hold forth no more, then that the godly, so farre as they are regenerate, doe delight in the Law of God, and it is not a terrour to them. And if because the godly have an ingenuous free spirit to doe what is good, he need not the Law directing or regulating; it would follow as well, he needed not the whole Scripture, he needed not the Gospel that calls upon him to beleeve, because faith is implanted in his heart. This rock cannot be avoided: And therefore upon this ground, because the godly are made holy in themselves, the *Swenckfeldians* did deny the whole Scripture to be needfull to a man that hath the Spirit: And that which the Antinomian doth limit to the Law, *It is a killing letter*, they apply to the whole Scripture; and I cannot see how they can escape this argument. Hence *Chrysostome* that spake so hyperbolically about the Law, speaks as high about the Scriptures themselves, *We ought to have the Word of God engraven in our hearts so, that there should be no need of Scripture*: And *Austin* speakes of *some*, that *had attained to such holinesse that they lived without a Bible.* Now who doth not see what a damnable and dangerous position this would be?

That the Law must needs have a directive, regulating, and informing power over a godly man, will appeare in these two particulars:

1. The true worship of God cannot be discerned from false, but by the Law.

1. *We cannot discerne the true worshipp of God from superstition and idolatry, but by the first and second Commandement.* It is true, many places in Scripture speak against false worship, but to know when it is a false worship, the second Commandement is a speciall director. How do the orthodox Writers prove Images unlawfull? how do they prove that the setting up any part or meanes of worship which the Lord hath not commanded is unlawfull, but by the second Commandement? And, certainly, the want of exact knowledge in the latitude of this Commandement brought in all idolatry and superstition. And we shall shew you (God willing, in time) that the Decalogue is not onely *Moses* his ten Commandements, but it's Christs ten Commandements, and the Apostles ten Commandements as well as his.

2. Another

a. The depth of sin cannot be discovered without it.

2. Another instance at this time is, in *comparing the depth of the Law, and the depth of our sinne together.* There is a great deale more spirituall excellency and holinesse commanded in the Law of God, the Decalogue, then we can reach unto: Therefore we are to study into it more and more: *Open mine eyes, that I may understand the wonderfull things of thy Law*; thus *David* prayeth, though godly, and his eyes were in a great measure opened by the Spirit of God. And as there is a depth in the Law, so a depth in our originall and native sin: There is a great deale more filth in us, then we can or doe discover, *Psal.* 19. *Who can understand his errours? Cleanse me from secret sins.* Therefore, there being such a world of filth in thy carnall heart, what need is there of the spirituall and holy Law, to make thee see thy self thus polluted and abominable? Certainly, a godly man groweth partly by discovering that pride, that deadnesse, that filth in his soule he never thought of, or was acquainted with.

The practicall use that is to be made of this Scripture explained, is, to pray and labour for such a free heavenly heart, that the Law of God, and all the precepts of it may not be a terrour to you, but sweetnesse and delight. *Oh how I love thy Law!* cryeth *David*; he could not expresse it. And again, *My soul breaketh in the longing after thy judgements.* In another place, he and *Job* do account of them above their necessary food; you do not hale and drag an hungry or thirsty man to his bread and water: I doe not speak this, but that it's lawfull to eye the reward, as *Moses* and Christ did; yea, and to fear God: for who can think that the Scripture, using these motives, would stirre up in us sinfull and unlawfull affections? but yet such ought to be the filiall and son-like affections to God and his will, that we ought to love and delight in his Commandements, because they are his; as the poore son loveth his father, though he hath no lordship or rich inheritance to give him.

There is this difference between a free and violent motion: a free motion is that which is done for its own selfe sake; a violent is that which cometh from an outward principle, the patient helping it not forward at all: Let not, to pray, to beleeve, to love God, be violent motions in you. Where faith worketh by love, this maketh all duties relish, this overcometh all difficulties.

culties. The Lacedemonians, when they went to war, did sacrifice to Love, because love only could make hardship, and wounds, and death it selfe easie. Doe thou therefore pray, that the *love of God may be shed abroad in thine heart*; and consider these two things: 1. How the Law laid upon Christ to dye, and suffer for thee, was not a burthen or terrour to him. How doth he witnesse this by crying out, *With desire I have desired to drink of this cup*? Think with thy self, If Christ had been as unwilling to die for me, as I to pray to him, to be patient, to be holy, what had become of my soule? If Christ therefore said of that Law, to be a Mediatour for thee, *Lo, I come to doe thy will, O God, thy Law is within mine heart*; how much rather ought this to be true of thee in any thing thou shalt doe for him? Thou hast not so much to part with for him, as he for thee. What is thy life and wealth to the glory of his God-head, which was laid aside for a while? And then secondly, consider how that men love lusts for lusts sake, they love the world because of the world. Now evill is not so much evill, as good is good; sin is not so much sin, as God is God, and Christ is Christ. If therefore a profane man, because of his carnall heart, can love his sin, though it cost him hell, because of the sweetnesse in it; shall not the godly heart love the things of God, because of the excellency in them? But these things may be more enlarged in another place.

Lecture. VI.

Rom. 2. 14, 15.

For when the Gentiles which know not the law, do the things of the law by nature, these having not the law, are a law unto themselves: which shew the work of the law written in their hearts.

Before I handle the other places of Scripture that are brought by the Antinomians against the Law, it is my intent, for better methods sake, and your more sound instruction, to handle

the whole Theology of the Law of God in the severall distributions of it, and that positively, controversally, and practically; and I shall begin first with the *law of Nature*, that God hath imprinted in us, and consider of this two waies: 1. *As it is a meere law*; and secondly, *As it was a covenant of works made with Adam*: And then in time I shall speak of the *Morall Law* given *Moses*, which is the proper subject of these controversies.

The Text I have read is a golden Mine, and deserveth diligent digging and searching into: Therefore, for the better understanding of these words, let us answer these Questions:

Who meant by *Gentiles*.

1. *Who are meant by the Gentiles here?* It is ordinarily known, that the Jewes did call all those Gentiles that were not Jewes, by way of contempt; as the Greeks and Romans called all other nations Barbarians. Hence sometimes in the Scripture the word is applyed to wicked men, though Jewes: as, *Psal.*2. *Why doe the heathen rage?* It may be interpreted of the Pharisees resisting Christ. Indeed, the Jewes will not confesse, that the word גוים *Gentes*, is any where applyed to them: but this is very false, for *Genes.*17. *Abraham* is there said to be *the father of many nations*, (גוים *Gentes*:) therefore they must either deny themselves to be *Abraham*'s seed, or else acknowledge this word belonging to them. But generally it signifieth those that had not the Lawes of *Moses*, nor did live by them. Therefore *Gal.*2.14. ἐθνικῶς ζῆν, *to live like a Gentile*, is, not to observe the Lawes of *Moses*: and in this sense it is to be taken here; for the Apostles scope is to make good that great charge upon all mankinde, both Jew and Gentile, that naturally they are wholly in sin; and God, being no accepter of persons, will destroy the one as well as the other. And whereas it might be thought very hard to deale thus with the Gentile, because no law was delivered unto him, as unto the Jew, the Apostle answereth that Objection in this place. But grant it be understood of such Gentiles, then there is a greater Question whether it be meant of the Gentiles abiding so, or the Gentiles converted and turned beleevers; for, that the Apostle speaks of such, most of the Latine Interpreters, both ancient and modern, doe affirme: and so the Greek Father, *Chrysostome*, and *Estius*, a learned Papist, doe think there are so many arguments for it, that it's certaine. I confesse, they bring many probable reasons;

reasons; but I will not trouble you with them: this seemeth a strong argument against them, because the Apostle speaks of such who are *without a law, and a law to themselves*, which could not be true of Gentiles converted: we take the Apostle therefore to speak of Gentiles abiding so; but in this sense there is also a dangerous exposition and a sound one. The poysonous interpretation is of the *Pelagians*, who understand the law written in their hearts, in the same sense as it is used, *Jerem.* 33. even such a fulfilling of the law which will attaine to salvation; and this they hold the Heathens by the law and help of nature did sufficiently: But this is to overthrow the doctrine of Grace and Christ. Therefore the sound interpretation is of the Gentiles indeed, but yet to understand the law written in their hearts, onely of those relicts of naturall reason and conscience, which was in the Heathens, as is to be proved anon.

The 2d. Question is easily answered, *How they are said to be without a law*; to wit, without a written law, as the Jewes had; so that we may say, they had a law without a law; a law written, but not declared. How the Gentiles are said to be without a Law.

The 3d. Question, *In what sense they are said to doe the things of the law, and that by nature.* To doe the things of the law is not meant universally of all the Heathens, for the Apostle shewed how most of them lived in the Chapter before: nor secondly universally in regard of the matter contained in the law, but some externall acts, as *Aristides* and *Socrates*, with others. And here it's disputed, *Whether a meere Heathen can doe any work morally good?* But wee answer, No: for every action ought to have a supernaturall end, *viz.* the glory of God, which they did not aime at; therefore we do refuse that distinction of a *morall good*, and *theologicall*, because every morall good ought to be theologicall: they may do that good matter of the law, though not well. And as for the manner how, *by nature*; those Interpreters that understand this Text of Gentiles beleevers, say, *Nature* is not here opposed to Grace, but to the law written by *Moses*; and therefore make it nature enabled by grace: but this is shewed to be improbable. By *nature* therefore we may understand that naturall light of conscience, whereby they judged and performed How said to do the things of the Law by nature. The distinction of *Morall* and *Theologicall good* rejected. What is here meant by *Nature*.

some externall acts, though these were done by the help of God.

The next Question is, *How this Law is said to be written in their hearts?* You must not, with *Austine*, compare this place with that gracious promise in *Jeremy*, of God writing his law in the hearts of his people. There is therefore a two-fold *writing in the hearts of men*; the first, of knowledge and judgement, whereby they apprehend what is good and bad: the second is in the will and affections, by giving a propensity and delight, with some measure of strength, to do this upon good grounds. This later is spoken of by the Prophet in the covenant of Grace, and the former is to be understood here, as will appeare, if you compare this with *Chap.* 1.19.

A two-fold writing of the Law in mens hearts, and which here meant.

The last Question is, *How they declare this Law written in their hearts?* And that is first *externally*, two waies: 1. By making good and wholesome lawes to govern men by; and 2. By their practice, at least of some of them, according to those lawes: And secondly *internally*, by their consciences, in the comfort or feare they had there.

The law written in mens hearts two waies.

Observat. *There is a law of Nature written in mens hearts.* And if this be not abolished, but that a beleever is bound to follow the direction and obligation of it, how can the Antinomian think that the Morall Law, in respect of the mandatory power of it, ceaseth? Now, because I intend a methodicall Tractate of the severall kindes of Gods Law, you might expect I should say much about Lawes in generall; but because many have written large Volumes, especially the School-men, and it cannot be denyed but that good rationall matter is delivered by them; yet, because it would not be so pertinent to my scope, I forbeare. I will not therefore examine the Etymology of the words that signifie a *Law*; whether *Lex* in the Latine come of *legendo*, because it was written to be read (though that be not alwaies necessary;) or of *ligando*, because a law binds to obedience; or of *deligendo*, because it selects some precepts: nor concerning Νόμος in the Greek, whether it come of νέμω, which is improbable; or of νέμειν, because it distributes to every one that which is right: neither the Hebrew word תורה, which some make to come

come of יָרָה, *to instruct and teach*; others of the word תּוֹר, that signifieth *a disposition, or compiling of things together* as lawes use to be. In the next place, I will not trouble you with the definition of a law, whether it be an act, or habit, or the soul it selfe: onely this is good to take notice of, against a fundamentall errour of the Antinomian, about a law in generall; for they conceive it impossible but that the damning act of a law must be where the commanding act of a law is, and this is frequently urged (as I shewed the last time:) Therefore observe, that there are only two things goe to *the essence of a law*, (I speak not of externall causes) and that is, first, *Direction*, secondly, *Obligation*: 1. *Direction*, therefore a law is a rule; hence the law of God is compared to a light. And, *Prov.* 20. 27. there is a notable expression of the law of Nature, *It's a candle of the Lord, searching the inwards of the belly.* So it is observed, that the Chaldee word for a law, is as much as *light*. The second essentiall constitute of a law is, *Obligation*, for therein lyeth the essence of a sinne, that it breaketh this law, which supposeth the obligatory force of it. In the next place there are two Consequents of the Law which are *ad bene esse*, that the Law may be the better obeyed; and this indeed turneth the law into a covenant, which is another notion upon it, as afterwards is to be shewn. Now as for the sanction of the law by way of a promise, that is a meere free thing; God, by reason of that dominion which he had over man, might have commanded his obedience, and yet never have made a promise of eternall life unto him. And as for the other consequent act of the law, to curse, and punish, this is but an accidentall act, and not necessary to a law; for it cometh in upon supposition of trangression: and therefore, as we may say of a Magistrate, He was a just and compleat Magistrate for his time, though he put forth no punitive justice, if there be no malefactors offending; so it is about a law, a law is a compleat law obliging, though it do not actually curse: as in the confirmed Angels, it never had any more then obligatory, and mandatory acts upon them; for that they were under a law is plaine, because otherwise they could not have sinned, *for where there is no law, there is no transgression.* If therefore the Antinomian were rectified in this principle, which is very true and plain, he would Rom. 4. 15.

quickly

quickly be ſatisfied: but of this more in another place. But wee come to the particulars of the doctrine, the preſſing of which will ſerve much againſt the Antinomian. Therefore, for the better underſtanding of this *Law of Nature*, conſider theſe particulars:

The Law of Nature conſiſts in thoſe common notions which are ingraffed in all mens hearts.

1. *The nature of it in which it doth conſiſt*, and that is in thoſe common notions and maximes, which are ingraffed in all mens hearts: and theſe are ſome of them ſpeculative, that there is a God; and ſome practicall, that good is to be imbraced, and evill to be avoided: and therefore *Aquinas* ſaith well, that *what principles of Sciences are in things of demonſtration, the ſame are theſe rules of nature in practicals:* therefore we cannot give any reaſons of them; but, as the Sun manifeſts it ſelfe by its owne light, ſo doe theſe. Hence *Chryſoſtome* obſerveth well, that God, forbidding murder, and other ſins, giveth no reaſon of it, becauſe it's naturall: but, ſpeaking of the ſeventh day, why that in particular was to be obſerved, he giveth a reaſon, becauſe on the ſeventh day the Lord reſted, not but that the ſeventh day is morall, (as ſome have denyed.) but becauſe it's not morall naturall, onely morall poſitive, as the Learned ſhew.

Some fragments onely of this Law left in us.

2. *The difference of its being in Adam and in us.* This is neceſſary to obſerve; for it was perfectly implanted in *Adams* heart, but we have onely ſome fragments, and a meere ſhadow of it left in us. The whole Law of Nature, as it was perfectly inſtructing us the will of God, was then communicated to him: and howſoever God, for good reaſons hereafter to be mentioned, did give, beſides that law of Nature, a poſitive law to try his obedience; yet the other cannot be denyed to be in him, ſeeing he was made after Gods image, in righteouſneſſe, and holineſſe, and otherwiſe *Adam* had been deſtitute of the light of reaſon, and without a conſcience. Therefore it's a moſt impudent thing in *Socinus*, to deny that *Adam* had any ſuch law or precept, and that hee could not lye, or commit any other ſin though hee would; for, it may not be doubted, but that if *Adam* had told a lye, or the like, it had been a ſin, as well as to eate of the forbidden fruit.

Thoſe common notions, in which this law conſiſts, are in us by nature.

3. *The naturall impreſſion of it in us.* We have it by nature; it's not a ſuperadded work of God to put this into us. This aſſer-

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tion is much opposed by *Flaccus Illyricus*, who, out of his vehement desire to aggravate originall sin in us, and to shew how destitute we are of the image of God, doth labour to shew, that those common notions and dictates of conscience are infused *de novo* into us, and that wee have none of these by nature in us. And a godly man, in his Book of *Temptations*, holdeth the same opinion. *Illyricus* indeed hath many probable arguments for his opinion, but he goeth upon a false supposition, that the Apostle his scope is, to compare a Gentile supposed onely to doe the Law, and not asserted to doe it, before a Jew who was an hearer of the Law, but not a doer of it: therefore, to debase the Jew, he saith, the Apostle speaketh conditionally, to this purpose, *If an Heathen should keep the Law, though he be not circumcised, yet he would be preferred before you*; *not* (saith he) *that the Apostle meaneth assertively and positively that any such doe:* and therefore presseth the word ὅταν, which is a particle of the Subjunctive Mood, and is equivalent to ἐὰν, *If the Gentiles, &c.* But his supposition is false; for the Apostle's scope is, to shew that the Gentile hath no excuse if God condemne him, because hee hath a law in himselfe: as appeareth, *verse* 12. As for the other consideration of ὅταν, though *Erasmus* render it [*cum fecerint*;] yet that particle is applied to the Indicative Mood, as well as the Subjunctive. It cannot therefore be true, which hee saith, that the Apostle speaketh such great things of men by nature, that if they were true, it would necessarily justifie all Pelagianisme. I shall not speak of his many arguments against naturall principles and knowledge of a God; for he doth in effect at last yeeld to it.

4. *The extent of it.* And here it's very hard to measure out the bounds of the law of Nature; for, some have judged that to be condemned by the law of Nature, which others have thought the law of Nature approveth: so true is that of *Tertullian*, *Legem Naturæ opiniones suas vocant, They call their opinions the law of Nature.* There are foure waies of bounding this law.

Foure bounds of the law of Nature.

1. *Some make it those generall things, wherein man and beast agree*; as, defence of it self, and desire of life: but by this meanes, that of naturall honesty and righteousnesse would be excluded; for, a beast is not capable of any sin, or obligation by a law. And how-

howsoever that be much disputed upon, *Why God would have the beast killed that killed a man*; yet, to omit the thoughts of many about it, that was not because a beast could be tyed by a law: but God, to shew the horridnesse of the fact, would have the very instrument punished.

2. *Some bound it by the custome of Nations*, that is, *jus Gentium*; but that is so diversified, that a sin with some was a vertue with others.

3. *Some doe bind it by reason in every man*: but this is very uncertaine, and one mans reason is contrary to anothers, and one mans conscience is larger then anothers; even as it is with measures in divers countries, though they have the same name, as a bushell, &c. yet they are different in quantity, one is larger then another.

Lastly, *Others bound it by the will of God, declared and manifested first to* Noah *in seven precepts, and afterwards to* Moses *in the ten Commandements*: but these extend the law of Nature not onely to first principles, but conclusions also deduced from thence.

The obligation of the law of Nature is from God.

5. *The obligation of it, when the law of Nature doth bind*: And that is from God the authour of it, God onely is under no law. Every beleever, though justified by Christ, is under the Morall Law of *Moses*, as also the law of Nature: but now this law of Nature doth not so properly bind, as it's mans reason or conscience, as that it is the Vicegerent of God, or a command from him: and thus *Cain* by the law of Nature found a tye upon him not to sin, and guilt because he did sin in murdering his brother, although there was no Morall Law as yet given. It is true, indeed, our Divines doe well reprove the Papists, for calling all that time from *Adam* to *Moses*, a state, or law of Nature: and this the Papists doe, that therefore to offer sacrifice unto God may be proved from the law of Nature; whereas those sacrifices, being done in faith, had the word of God, otherwise we were bound still to offer Lambs or Kids to God, which they deny.

The obligation of the law of nature is perpetual and immutable.

6. *The perpetuity of this obligation*. This Law can never be abrogated. And herein we may demand of the Antinomian, Whether the law of Nature doe bind a beleever, or no? Whether he be bound to obey the dictates of his naturall conscience? Suppose a beleever hath his naturall conscience dictating to him,

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This sin he may not doe; is he not obliged hereunto not onely from the matter (for that he grants,) but as it is a law and command of God implanted in his soule? I know there is a difference between the law of Nature, and the ten Commandements, as may be shewed hereafter; but yet they agree in this, that they are a rule immutable, and of perpetuall obligation. Therefore think not, that because he dyed to free you from the curse of the Law, that therefore you are freed from the obedience unto the law naturall, or delivered by *Moses*. To deny this, is to deny that a beleever is bound to obey the sure dictates of a naturall conscience. I know we are not alwayes bound to follow what conscience suggests, for that is obscured and darkened; but I speak of those dictates which are naturally known.

Other particulars, as, *The insufficiency of it to direct in worship*, as also, *to save men*, I do put off, and make application of what hath been delivered.

Use 1. Of *Instruction*, against the Antinomian, who must needs overthrow the directive and obligative force of the law of Nature, as well as that of *Moses*; *Doth not even Nature teach you* (saith the Apostle?) Now if a man may not care for *Moses* teaching, need he care for Nature teaching? It is true (I told you) sometimes they grant the Law to be a rule, but then afterwards they speak such things as are absolutely inconsistent with it.

There were some (as *Wendelinus* reports) *Swenckfeldians*, that held a man was never truly mortified, till he had put out all sense of conscience for sinne; if his conscience troubled him, that was his imperfection, he was not mortified enough. I should doe the Antinomians wrong, if I should say, they deliver such things in their books; but let them consider, whether some of their Positions will not carry them neere such a dangerous rock: For, if the Law have nothing to doe with me in respect of the mandatory part of it, then if I be troubled for the breach of it, it is my weakenesse, because I am not enough in Christ.

Use 2. Of *Reproofe*, to those who live against this Law. Sins that are against the Law of Nature do most terrifie. How many

live in such sins that the law of Nature condemneth? Doth not Nature condemne lying, couzening in your trades, lusts, and uncleanesse? How many Tradesmen are there that need not *Paul*? Even *Tully* in his Book of *Offices* will condemne their lying, sophisticate wares, and unlawfull gain. It's much how farre they saw this way. Sinnes against naturall conscience are called *Crying sinnes*; and, though men have repented of them, yet how long is it ere faith can still their cry? Have not many Heathen been faithfull and just in their dealings? It's true, that man hath not godlinesse, who hath only naturall honesty; therefore there are many spirituall sinnes that he never humbleth himself for: as *Paul* saith, he *knew not the motions of his heart to be sinne*. Hence men are to be exhorted to get further light, and more tenderneſse then a naturall conscience can ever attain unto. Nevertheless, if men so live, as if they had not this Law in their hearts, they are the more inexcusable: Are there not men who call themselves Christians, that yet the very Heathens will condemne at that great day?

Use 3. Why it is so hard to beleeve in the Lord Christ; because here is nothing of nature in it, it's all supernaturall. The Papists say, we make an easie way to heaven; for, let a man be never so great a sinner, yet if he doe but beleeve, all is well. Now the people of God, sensible of their sin, find nothing harder: for, it's in the law of Nature they should not lye, or steale, but that they should beleeve in Christ for pardon, when labouring under their offences, here nature doth not help at all. I acknowledge it's a dispute among Divines, *whether in that law implanted in Adams heart, there was not also a power to beleeve in Christ, when revealed?* But of that hereafter; but the orthodox deny, that he had explicite justifying faith, for that was repugnant to the condition he was in. But the thing I intend is, to shew how supernaturall and hidden the way of beleeving is. No marvell therefore if it be made such a peculiar work of the Spirit, to convince of this sinne.

Lecture VII.

Rom. 2. 14.

For when the Gentiles, which have not the Law, doe by nature the things of the law, &c.

THe Doctrine already gathered from these words is, that, *The Gentiles have a law of Nature written in their hearts:* Which law doth consist partly in light and knowledge of speculative principles; and partly in practice and obedience to practicall principles. So then from hence we may consider, first, *Of the light of Nature*, and then secondly, *Of the power of Nature*; and from both these we may have profitable matter, and also may confute some dangerous errours, which have poisoned too many. I shall begin therefore with *the light of Nature*, or *Reason*, and shall endeavour to shew the *Necessity* of it, and yet the *Insufficiency* of it: It is not such a starre that can lead us to Christ.

In the first place take notice, that this *light of Nature* may be considered in a three-fold respect:

First, *As it's a relict or remnant of the image of God:* for, howsoever the image of God did primarily consist in righteousnes and true holinesse; yet secondarily it did also comprehend the powers and faculties of the reasonable soule in the acts thereof: And this later part abideth. It is true, this *light of Nature*, comparatively to that *of faith*, is but as a glow-worme to the Sun; yet some light and irradiation it hath. God, when he made man, had so excellently wrought his owne image in him, that man could not fall, unlesse that were also destroyed; as they write of *Phidias*, who made *Alexanders* statue, yet had wrought his own picture so artificially in it, that none could break *Alexanders* statue, but he must also spoile *Phidias* his image, who was the maker of it: And thus it is in *Adams* fall, yet there remaineth some

The light of Nature is a remnant of Gods image.

light ſtill, which the Apoſtle calleth *(Rom. 1.) Truth*; he vouchſafeth that name to it, *They detain the* truth *in unrighteouſneſſe.* Now this moon-light or glimmering of Nature is of a threefold uſe:

1. The light of Nature uſefull and neceſſary for the making of wholſome lawes in Common-wealths.

1. *For ſocieties and publike Common-wealths, whereby they have made wholſome lawes.* It's wonderfull to conſider, how excellent the Heathens have been therein. Thus *Chryſoſtome*, ſpeaking how the moſt excellent men need the counſell of others, inſtanceth in *Jethro*'s advice to *Moſes*, about chooſing aſſiſtant officers: *That great man* Moſes (ſaith he) *who was ſo potent in words and workes, who was the friend of God, which commanded the creatures, was helped in counſell by* Jethro *his father-in-law, an obſcure man, and a Barbarian:* Although, to ſpeak the truth, *Jethro*, when he gave this counſell, was not ſo, but had the knowledge of the true God.

2. It inſtigateth to good duties towards God and man.

2. *This light of nature ſerveth for the inſtigation and provocation of men to many good actions and duties towards God and man.* Hence ſtill obſerve that phraſe, *They detain:* reaſon and naturall light is bound, as a priſoner, by the chaines of luſts and ſinfull affections; which thing *Ariſtotle* doth fully ſet forth in his incontinent perſon, whom he deſcribeth to have a right opinion in the generall about that which is good; yet, being too much affected to ſome particular pleaſure or profit, by that meanes the better part is over-born: and therefore *Ariſtotle* ſaith, the better part of the minde did provoke to better things. This agreeth with that of *Paul.* And as they bound captivated practicall truths towards man, ſo they alſo impriſoned them about God. *Plato* had the knowledge of one God, yet he dared not to communicate it to the vulgar: Therefore (ſaith he) *Opificem univerſorum neq; invenire facile, neq; inventum in vulgus promulgare tutum:* It was not eaſie to finde out the Maker of the world, nor yet ſafe to make known to the people him, when he was found out. Here for feare of the people, he detained this truth. And *Auſtin* hath a moſt excellent chapter, *cap. 10. lib. 6. de Civit.* to ſhew how *Seneca kept the truth in unrighteouſneſſe:* he ſpeaks of a Book *Seneca* wrote (which now is loſt) againſt Superſtitions, where he doth moſt freely and boldly write againſt the practices of their worſhip; but, ſaith *Auſtin*, He had liberty in his writing, but not

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in his life, *Libertas affuit scribenti, non viventi.* I will name some passages, because they are applicable to Popish Idolatry, as well as Paganish. They dedicate their gods in most base materialls, and call them gods, which if taking life, they should meet us on a sudden, we should judge them monsters. They doe things so unseemly grave men, so unworthy free-men, so unlike wise sound men, that no man would doubt but that they were mad, if there were but few of them, whereas now the multitude of those that are thus mad is a patronage to them; *Immortales deos in materia vilissima & immobili dedicant——Numina vocant, quæ si spiritu accepto subitò occurrerent, monstra haberentur——Faciunt tam indecora honestis, tam indigna liberis, tam dissimillima sanis, ut nemo fuerit dubitaturus furere eos, si cum paucioribus furerent; nunc sanitatis patrocinium est insanientium turba.* But *Seneca*, when he had spoken thus, and much more, in the scorn of those gods, what doth he resolve upon that his wise man shall doe in those times? Let him not religiously account of them in his minde, but feigne them in his outward acts, *In animi religione non habeat, sed in actibus fingat.* And again, All which things a wise man will observe, as commanded by Law, not as acceptable to God, *Quæ omnia sapiens servabit tanquam legibus jussa, non diis grata.* And further, *Istam ignobilem deorum turbam, quam longo ævo longa superstitio congessit, sic adorabimus, ut meminerimus cultum ejus ad morem magis pertinere quàm rem.* Some say, *Seneca* was coetaneous with *Paul*, and that he had *Paul*'s Epistles; might he not (if so) see himself described in this phrase, *detaining the truth in unrighteousnesse?* But how well doth *Austin* in the same place stigmatize him? He worshipped, what he reproved; did, what he argued against; adored, what he blamed; *Colebat, quod reprehendebat; agebat, quod arguebat; quod culpabat, adorabat.* And are there not many such Popish spirits, that know their superstitions and falshoods, yet, because of long custome, will not leave them? What else was the meaning of *Domitianus Calderinus*, when, speaking of going to Masse, he said, *Eamus ad communem errorem?* And so it was a speech of a disputing Sophister, *Sic dico quando sum in scholis, sed, penes nos sit, aliter sentio.* You see then by this, that naturall truth would encline to better actions, but it is suppressed. When I say, *naturall light* enclineth the heart to good, it is to be understood by

by way of object meerly, shewing what is to be desired, not that we have any strength naturally to what is good. If you aske why truth, apprehended by naturall light, should be lesse efficacious to alter and new-mould the heart and life, then truth received by faith (for in the Scripture we reade of wonderfull conversions; and the Heathens have but one story that they much boast of, of one *Palemon* (if I mistake not) who was a great drunkard, and came to deride *Socrates*, while he was reading his discourse to his scholars, but was so changed by that lecture, that he left off his drunkennesse: This alteration was only in the skin, and not in the vitalls. What then should be the difference?) I answer, not that one truth in it selfe is stronger then another, but the difference is *in medio*, or *instrumento*, the instrument to receive this truth. When Nature receives a truth, it's but with a dimme eye, and a palsie-hand; but when we receive it by faith, that is accompanyed with the power and might of the holy Ghost. The influence of truth by naturall light, is like that of the Moon, waterish and weak, never able to ripen any thing; but that of faith is like the influence of the Sun, that doth heat, and soon bring to maturity.

3. It makes men inexcusable.

3. The last use of this *naturall light* is, *to make men inexcusable*; for, seeing they did not glorifie God according to their knowledge, for that they are justly condemned. This indeed is not the onely use of the *light of Nature*, as some say; but it is a main one, *Rom.* 1. 20. not that this is the end of God, in putting these principles into us, but it falleth out by our sinfulnes. But how are they *inexcusable*, if they could not glorifie God by nature, as they ought? Some answer, the Apostle speaks of *excuse in regard of knowledge*: but if you understand it *of power*, it is true; for by our fault we are unable, and none went so farre as naturally they were able. And thus Nature is considered in the first place.

The light of Nature, as corrupted by sin, is an enemy to God and goodnes.

Secondly, *You may consider it as corrupted and obscured by sin*: And in this sense it's no help, but a desperate enemy to what is good; and the more reason this way, the more opposition to God: and thus it fell out with all the great naturall Luminists; they became vain in their reasonings, the more they enquired and searched, the further off they were from what is true, 1 *Cor.* 2. 14.

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The naturall man perceiveth not the things of God: ψυχικὸς, is not a man carnall and grosse in sinne, but a souly man, one that doth *excolere animam*, such as *Tully* and *Aristotle*. Now the wiser these men were, the vainer they were. *Chrysostome*'s comparison doth well agree with them: *As if* (saith he) *a king should give much money to a servant that by it he should make his family more glorious, and he goeth presently and spends all his money upon whores and bawds.* Thus did the Heathens: As *Austin* wrote to a man of great parts, *Oruari abs te Diabolus quærit*, The Divell seeks to be adorned by thee.

Hence Egypt, that is accounted the mother of Sciences, and *Moses* in regard of knowledge is preferred before the Egyptians; yet that was the seat also of Idolaters: and so the Astronomers, who lifted up themselves above others in their knowledge of heavenly things, brought in those monsters into heaven, and attributed worship to them, and in their worship of their gods they added many feasts and sports. Thus they invented an happinesse, which *Austin* calleth *Scyllæum bonum*, consisting of humane and brutish parts. If you aske how this *naturall light* cometh to be thus *obscured*; I answer, three waies: 1. *By ill education.* This is like the first concoction, or the first settling of the limbs of a man. Secondly, *By long custome and degeneration.* Hence some Nations have by their publike lawes allowed grosse sins lawfull; as some Nations have allowed robberies, some incest, some that all old men should be thrown down headlong a steep hill. Thirdly, *By the just judgement of God*; therefore three times in *Rom.* 1. God is said to *give them up to sin.*

The light of Nature obscured three waies.

Thirdly, *You may speak of Nature as informed, and enlightened by Gods Word*: and while it's thus, you need not cast this *Hagar* out of doores. Let Scripture and the Word of God lay the foundation stone, and then Reason may build upon it. It is *Stella* his comparison: *It is with Faith and Reason, as with the mould that is at the root of the barren and fruitlesse tree; take the mould out, and throw in muck or other compost, and then put the mould in, it will much help the tree, which hindered it before.* Thus, lay aside Reason at first, and then receive truths by Faith; and afterwards improve them by Reason, and it will excellently help. Divine truths are not founded upon Reason, but Scripture; yet Reason may

The light of Nature inform'd by Gods Word an excellent help.

may bear them up: as you see the elme or wall bear up the vine, but the elme or wall doth not bring forth the fruit; onely the vine doth that. As long therefore as the light of Nature is not the rule, but ruled and squared by Gods Word, so long it cannot deceive us.

The light of Nature, as it is a relict of Gods image is necessary in religious and morall things, and that two wayes.

The second grand consideration is, *That the light of Nature is necessary in religious and morall things, though it be not sufficient.* We speak of the light of Nature in the first consideration, as it is the residue of the glorious image of God put into us (for of the later, as it is informed by Scripture, it is no question.) Now this is absolutely necessary two wayes: 1. As a passive qualification of the subject for faith; for, there cannot be faith in a stone, or in a beast, no more then there can be sin in them: Therefore Reason, or the light of Nature, makes man in a passive capacity fit for grace; although he hath no active ability for it: And, when he is compared to a stone, it is not in the former sense, but the later. And secondly, it's necessary by way of an instrument; for we cannot beleeve, unless we understand whether knowledge be an act ingredient into the essence of faith, or whether it be prerequisite: all hold there must be an act of the understanding, one way or other, going to beleeve. Hence knowledge is put for faith, and *Hebr.* 11. *By faith we understand.* Thus it is necessary as an instrument.

Though some divine truths may transcend the reach of Nature, none do crosse the truth thereof, as it is the remnant of Gods image.

3. *There is nothing true in Divinity that doth crosse the truth of Nature, as it's the remnant of Gods image.* This indeed is hard to cleere in many points of Divinity; as in the doctrine of the Trinity, and the doctrine of Christs Incarnation, which seemeth paradoxall to Reason; of whom *Tertullian, lib. 5. de carne Christi, cap. 5.* thus, *Natus est Dei Filius, non pudet, quia pudendum est; Mortuus est Dei Filius, prorsus credibile est, quia ineptum; Sepultus resurrexit, certum est, quia impossibile.* Yet, seeing the Apostle calls the naturall knowledge of a man Truth, and all truth is from God, which wayes soever it come, there can therefore be no contradiction between it. And hereupon our Divines doe, when they have confuted the Popish doctrine of Transubstantiation by Scripture, shew also, that for a body to be in two places, is against the principles of Nature. They indeed call for faith in this point: and *Lapide*, upon these words, *Hoc est corpus meum*, saith,

ſaith, *If Chriſt ſhould aske me at the day of judgement, Why did you beleeve the bread to be the body of Chriſt? I will anſwer, This text, if I be deceived, Theſe words have deceived me.* But we muſt compare place with place, and Scripture with Scripture. As for the doctrine of the Trinity, though it be above Reaſon, and we cannot look into that myſterie, no more then an Owle can into the Sun beames, yet it is not againſt it.

Faith and the light of Nature go to the knowledge of the ſame thing different waies.

4. *The ſame object may be known by the light of Nature, and by the light of Faith.* This may eaſily be underſtood: I may know there is a God by the light of Nature; and I may beleeve it, becauſe the Scripture ſaith ſo: ſo *Hebr.* 11. I may by faith underſtand the Word was made, and by arguments know it was made; and this is called faith, by *James. The divels beleeve*, that is, they have an evident intuitive knowledge of God, and feel it by experience; not that they have faith, for that is a ſupernaturall gift wrought by God, and hath accompanying it *pia affectio*, to him that ſpeaketh, as the firſt truth. Faith therefore, and the light of Nature go to the knowledge of the ſame thing different waies: faith doth, becauſe of the teſtimony and divine revelation of God; the light of Nature doth, becauſe of arguments in the thing it ſelf by diſcourſe. And faith is not a dianoeticall or diſcurſive act of the underſtanding, but it's ſimple and apprehenſive.

The light of Nature a neceſſary inſtrument, but no Judge in matters of Faith.

5. *Though Reaſon and the light of Nature be neceſſary, yet it is not a Judge in matters of faith.* The Lutheran ſeemeth to depreſſe Reaſon too much, and the Socinian exalteth it too high: They make it not onely an inſtrument, but a Judge; and thereupon they reject the greateſt myſteries of Religion. I know ſome have endeavoured to ſhew, that *Religio eſt ſumma ratio*; and there are excellent men that have proved the truth of the Chriſtian Religion by Reaſon: and certainly, if we can by Reaſon prove there is any Religion at all, we may by the ſame Reaſon prove that the Chriſtian Religion is the true one. But who doth not ſee how uncertaine Reaſon is in compariſon of Faith? I doe not therefore like that aſſertion of one, who affects to be a great Rationaliſt (it is *Chillingworth*) that ſaith, *We therefore receive the Scriptures to be the Word of God, becauſe we have the greateſt Reaſon that this is the Word of God.* But we muſt not confound the inſtru-

ment and the Judge: holy truths, they are Scripture truths, though hammered out by Reason. As the Smith that takes golden plate, and beates it into what shape he pleaseth, his hammer doth not make it gold, but only gold of such a shape: And thus also Reason doth not make a truth divine, onely holds it forth, and declareth it in such a way.

Nature insufficient to prescribe divine Worship.

6. It's altogether insufficient to prescribe or set down any worship of God. Hence God doth so often forbid us to walk after our own imaginations, and to doe that which we shall choose. The Apostle calleth it Will-worship, when a mans Will is the meer cause of it. Now, it's true, men are more apt to admire this, as we see in the Pharisees and Papists; they dote upon their Traditions more then Gods Institutions. Hence *Raymundus*, a Papist, speaking of the Masse, *It is* (saith he) *as full of mysteries, as the sea is full of drops of water, as the heaven hath Angels, as the firmament hath starres, and the earth little crummes of sand.* But what saith our Saviour, *Luk.* 18. that which is highly esteemed before men, is abomination before God? That word, Βδέλυγμα, is applyed to idols and false-worship. It's true indeed, even in worship, light of Nature and prudence is instrumentally required to order the Institutions of God; but as Reason may not make a new Article of Faith, so neither a new part of worship. Now Natures insufficiency is described in these three reasonings:

1. Because it would have all the worship of God sensible and pleasing to the eye:

1. To have all the worship of God sensible and pleasing to the eye. It was well called by *Parisiensis*, a *madnesse* in some, who doubted not to say, The Church was better ruled by the inventions of men then by the Scriptures. The people of Israel would have sensible gods, that they might see them; and certainly men doe as much delight in sensible pompous worship, as children do in gay babies; therefore the Prophet speaketh of their goodly images. But all this ariseth, because they are ignorant of spirituall worship, and cannot tell how to make spirituall advantage from God. It was well said by one, that *A superstitious man is Gods flatterer, and not his friend; he is more officious then needs:* and where a man is busie *ubi non oportet*, (said *Tertullian*) he is negligent *ubi oportet*. Such carnall sensible worshippers are well compared to those that, because they have no children, delight in birds and dogs;

dogs; so because they have no true graces of the Spirit of God, they delight in these imitations.

2. *To appoint mediatours between us and God.* This was the great Argument of the Heathens; they thought themselves unworthy, and therefore appointed others to mediate between them and God; which Argument of the Heathens, some of the Fathers wrote against. But, doe not the Papists the same thing? Doe not they tell us, Petitioners at the Court doe not addresse themselves immediately to the Prince, but get Favourites to speak for them; so must we to God? And therefore *Salmeron* doth give some reasons why it's more piety and religion to pray to God and Saints together, then to God alone. But is not this to forget Christ our head, who is made neerer to us then Angels are? And, indeed, Angels are reconciled to us by Christ. If therefore we follow the light of Nature thus, we shall fall into the ditch at last; and superstition is never more dangerous, then when it's coloured over with the specious colours of Arguments.

2. Because it's prone to appoint mediatours between God and us.

3. *To doe all by way of compensation, and satisfaction to God.* Upon this ground were all the sacrifices of the Heathens. And is not all this with Popery? Doe they not make all penall things compensative? If they pray, that is meritorious; if they fast, that is satisfactory. Hence ariseth that seeming not to spare the flesh, *Col.* 3. *ult.* and the Apostle saith, *it hath a shew of wisdome.* But the more like any actions are to worship and wisdome, and are not so, the more loathsome they are: as in an Ape, that which makes an Ape so much deformed and loathsome, is because it is so like a man, and is not a man.

3. Because it performes all duties by way of compensation & merit.

Use. Of Instruction. What hath made the idolatry of the Church of Rome so like Paganish and Ethnicall idolatry? Even because they followed their light, the light of Nature and Reason. Look over all their Paganish gods, and they have answerable saints. As the Heathens had their *Ceres*, and *Bacchus*, and *Æsculapius*; insomuch that *Varro* said, *Discendum fuisset quâ de causâ quisq; deorum avocandus esset, ne à* Libero *aqua, à* Lympho *vinum optaretur:* so here, they have their St. *Martin* for the vineyard, *Christopher* for suddaine death, *Nicholas* for mariners, &c. And this was done at first, they say, to gain the Heathens;

 but

but the contrary fell out. Let us then follow the light of Nature no further then we ought; let her be an hand-maid, not a mistresse. And then we must take heed of going against her where she doth truly direct. Are there not many, not only unchristian, but also unnaturall actions? let us remember that.

Lecture VIII.

Rom. 2. 14.
For the Gentiles, &c.

YOu have heard of two things considerable in the law of Nature; the *knowledge* or *light of it*, and the *power* or *ability of it*. We shall (God willing) at this time prosecute the doctrine of the former part, and the taske we have at this time is to answer some Questions about the light of Nature: for, as there are some who depresse it too much; so there are others advance it too high. The Philosophers called the Christians *Credentes*, by way of reproach, because they did not argue by reason, but receive upon trust: and there are some, who doe not indeed, with *Abilardus*, make faith [*æstimatio*] a fancy, yet they make it *ratio*. Let us see therefore what this light can doe, by way of answer to some Questions onely; not to answer all.

That there is a God, may be known by the light of Nature.

The first Question, *Whether a man can by the light of Nature, and by the consideration of the creatures, come to know there is a God?* This is denyed by Socinians and others. Indeed *Bellarmine* chargeth tenets to this effect upon *Calvin*, but that which the Protestant Authours hold, is, that he may indeed have a knowledge that there is a God, but what this God is, whether he be one, and what his attributes are, they cannot so reach to. *Nihil Deo notius, nihil ignotius*: otherwise, they say, there is no naturall Atheist in opinion, though many in affections, desiring there were no God. As *Tully* argueth, let us take heed, how we bring this opinion into the world, that there is a God, lest hereby we bring a great slavery and feare upon our selves. Are there not many

many Polititians have too much of this poiſon in their hearts? But of this more anon, Onely that there is ſuch a knowledge naturall, appeareth by ſome places: as firſt, *Rom.* 1. 19. τὸ γνωστὸν, *That which may be knowne of God*: for there are ſome things, that by Nature could never be known, as the Trinity and Incarnation of Chriſt. Now this knowledge is by the book of the creatures. This whole univerſe may be called the lay-mens book; *Rebus pro ſpeculo utamur*, we may ſee the power and wiſdome of God in them. *Tully* hath a good compariſon: As a man that ſeeth and readeth a book, and obſerveth how every letter is put together to make an harmonious ſenſe, muſt needs gather, that all thoſe letters did not fall together by chance, but that there was a wiſe authour in the compoſing of them: ſo it's in the world, which is κόσμος, none can think ſuch a ſweet compagination of all the parts of it ſhould come together meerly accidentally. It's ſaid to be the ſpeech of one *Antony*, much ſpoken of in Eccleſiaſticall ſtory, that he called the world a great volume, and the heaven, and water, and earth were the pages and leaves; the ſtarres and living creatures were the letters in thoſe pages: and how glorious a letter is the Sun, when *Eudoxus* ſaid, he was made onely to behold it? The wayes and arguments by which Naturaliſts have proved this, have not been by demonſtrations *à priori*, for that is impoſſible; but by the effects. As a man that cannot ſee the Sun in it ſelf, it is ſo dazeling, doth look upon it in a baſon of water: thus we who cannot know God in himſelf, know him in the creatures.

The ſecond proof is from *Pſal.* 19. compared with *Rom.* 10. where the Pſalmiſt makes the creatures ſo many tongues ſpeaking a God, yea the Hebrew word יְבִיעַ *eructat* doth ſignifie the plenty and ſerenity, as alſo the fluid eloquence of the heavens; and this is quoted by the Apoſtle. And here two doubts are by the way to be removed: firſt, Whether that of *Bellarmine* and others be true, that the text is here corrupt: and, Whether the Pſalmiſts meaning be not perverted. For the firſt; in the Hebrew it's there *live*, but the Apoſtle, following the Septuagint, renders it φθόγγος, as if they had read *Colam* for *Cavam*: But the Anſwer is, that the Septuagint regarded the ſenſe, and, the Pſalmiſt having ſpoken before of the words or ſpeech of heaven, they therefore interpret

interpret according to that ſenſe: And by *line*, is meant the *Structure* and *exact compoſing* of all theſe things, which declareth the admirable wiſdome of the Maker.

As for the later, it is indeed generally taken, as if the Apoſtle did ſpeak this of the Apoſtles preaching the Goſpel, which the Pſalmiſt did of the heavens: inſomuch that the Lutherans interpret all the former part of the Pſalme allegorically. Others think the Apoſtle alledgeth that place alluſively, not by way of argument, as in that place of the Epiſtle to the *Corinthians*, where the Apoſtle applyeth the ſpeech about Manna to matter of liberality. But *Janſenius* and *Vaſquez* among the Papiſts, and *Beza* with others among the orthodox, think the Apoſtle keepeth to the literall meaning of the Pſalmiſt; as if this ſhould be the Apoſtles meaning, Iſrael hath heard, for God made known himſelf even to the very Heathens by the creatures, how much more to the Jewes by the Prophets? Which way ſoever you take it, it proveth that God hath a ſchoole of Nature by his creatures, as well as a ſchoole of Grace by his Miniſters.

The laſt proofe is from *John* 1. *He is the true light, which enlightneth every man coming into the world:* for ſo we think [ἐρχόμενον] doth referre to man, not light; though *Socinus* and *Grotius* plead much for it. Some indeed underſtand this of the light of Grace; but it will be more univerſally and neceſſarily true of the light of Reaſon, which is in infants radically, though not actually. I ſhall not here relate what unſound Poſitions an Antinomian Authour hath in a manuſcript Sermon upon this place, becauſe it is not pertinent. So then there is an implanted ſenſe and feeling of a deity; which made *Tertullian* ſay, *O anima naturaliter Chriſtiana!* and *Cyprian*, *Summa eſt delicti nolle agnoſcere, quem ignorare non potes.* If you object, that the Scripture ſpeaks of the Gentiles as ἄθεοι, that is to be underſtood of a diſtinct and obedient knowledge of him. And as for ſome Atheiſts ſpoken of, that have expreſſedly profeſſed it; what they did was partly in deriſion of the many gods, as *Socrates*, and another, who needing a fire, threw a ſtatue of *Hercules* into the fire, ſaying, *Age* Hercules, XIII. *laborem ſubiturus adeſto, obſonium nobis coquturus.* Beſides, they did this with their tongue more then their heart,

heart, as appeareth by *Diagoras*, who when he had made a famous oration against a deity, the people came applauding him, and said, he had almost perswaded them, but only they thought, that if any were God, he was, for his eloquence sake: and then this wretch, like *Herod*, was content to be thought a god. We read *Act.* 17. 23. of an altar to the unknown god; But that is in this sense, Among the Heathens, it was uncertaine, which of their gods were appropriated to such or such offices: Hence when a plague was once at Athens, *Epimenides* brought sheepe, some whereof were black, others white, to *Areopagus*, and letting them goe from thence, whither they would, directed them to sacrifice (where they should lye down) τῷ προσήκοντι Θεῷ, to the proper God, and hence came their altars to an unknown God, because they knew not, which God to sacrifice to, for the removing of their calamities.

The second Question is, *Whether the mystery of the Trinity, and of the Incarnation of Christ, can be found out as a truth by the light of Nature?* And here, certainly, we must answer negatively; for the Apostle, 2 *Cor.* 2. speaking of the mysteries of the Gospel, saith, *It hath not entered into the heart of a man to conceive of them*: which is to be understood, not onely of the blessed joy and peace of those truths, but also as they are truths; so that all these things are of meere supernaturall revelation. Hence we reade, that when, by reason of the Arrians, there was an hot dispute about these mysteries, there was a voice heard from heaven, Πτῶσις σοφῶν, *The fall of the wise men.* I doe acknowledge, that *Austin* and others have sought the foot-steps or representations of the Trinity in the creatures; yea, *Nierembergius* a Jesuit, *De origine sacræ Scripturæ, lib.* 1. *cap.* 3. doth hold, that God did intend by the works of Creation, to declare the mysteries of graces; as by those artificiall things of the Ark, Tabernacle, and Temple, he intended spirituall mysteries: but this is false. But then they did first know and beleeve this doctrine by Scripture, and then afterwards goe to represent it. Yet it must be confessed, that all these Similies have scarce one foot, much lesse foure, to run on. The School-men speak of the three things in every creature, *Esse, posse*, & *Operari*. But especially that is taken up about the soule, when it understandeth or knoweth, and when

The mysterie of the Trinitie, and the Incarnation of Christ cannot be found out by the light of Nature.

when it loveth: and the Son of God is represented by that *Verbum mentis*, and the holy Ghost by *Amor*. Now here is a mistake, for Christ is called ὁ λόγος, *Joh.* 1. by *John*, imitating the Chaldee, not in respect of any such scholasticall sense, but because he doth reveale and make knowne the will of God to us: so the union of the humane nature and the divine in one person, though learned men give many Examples, yet none come up to the full resemblance: And indeed, if you could give the like instance, it were not wonderfull or singular. We conclude then, that the Scriptures are the onely ladder, whereby we climb up to these things, and our understandings are of such a little stature, that we must climb up into the tree of life (the Scriptures) to see Jesus.

The light of Nature insufficient for salvation.

The third Question concerning this naturall light is, *Whether it be sufficient for salvation?* For, there are some that hold, If any man, of whatsoever Nation he be, worship God according to the light of Nature, and so serve him, he may be saved. Hence they have coined a distinction of a three-fold piety: *Judaica*, *Christiana*, and *Ethnica*. Therefore say they, What *Moses* was to the Jewes, and Christ to the Christians; the same is Philosophy, or the knowledge of God by nature, to Heathens. But this opinion is derogatory to the Lord Christ; for onely by faith in his Name can we be saved, as the Scripture speaketh. And, certainly, if the Apostle argued that Christ died in vain, if workes were joyned to him; how much more if he be totally excluded? It is true, it seemeth a very hard thing to mans reason, that the greater part of the world, being Pagans and Heathens, with all their infants, should be excluded from heaven. Hence, because *Vedelius*, a learned man, did make it an aggravation of Gods grace to him, to chuse and call him, when so many thousand thousands of pagan-infants are damned: this speech, as being full of horridnesse, a scoffing Remonstrant takes, and sets it forth odiously in the Frontispice of his Book. But, though our Reason is offended, yet we must judge according to the way of the Scripture; which makes Christ the onely way for salvation. If so be it could be proved, as *Zwinglius* held, that Christ did communicate himself to some Heathens, then it were another matter. I will not bring all the places they stand upon, that which

is

is mainely urged is *Act.* 10. of *Cornelius*; his prayers were accepted, and, saith *Peter*, *Now I perceive*, &c. But this proceedeth from a meere mistake; for *Cornelius* had the implicite knowledge and faith of Christ, and had received the doctrine of the *Messias*, though he was ignorant of Christ, that individuall Person. And as for that worshipping of him in every Nation, that is not to be understood of men abiding so, but whereas before it was limited to the Jewes, now God would receive all that should come to him, of what Nation soever.

There is a two-fold Unbelief: one *Negative*, and for this no Heathen is damned: He is not condemned because he doth not beleeve in Christ, but for his originall and actuall sinnes. Secondly, there is *Positive* Unbelief, which they only are guilty of, who live under the meanes of the Gospel.

The fourth Question is, *Whether that be true of the Papists, which hold, that the sacrifices the Patriarchs offered to God, were by the meere light of Nature:* For so saith *Lessius*, *Lex Naturæ & obstringit & suadet, &c.* the Law of Nature both bindeth and dictateth all to offer sacrifices to God; therefore they make it necessary that there should be a sacrifice now under the New Testament offered unto God: And upon this ground *Lessius* saith it is lawfull for the Indians to offer up sacrifices unto God, according to their way and custome. And, making this doubt to himself, *How shall they doe for a Priest?* He answereth, that as a commonwealth may appoint a Governour to rule over them, and to whom they will submit in all things; so may it appoint a Priest to officiate in all things for them. This is strange for a Papist to say, who doteth so much upon succession, as if where that is not, there could be no ministery. Now in this case he gives the people a power to make a Priest. But, howsoever it may be, by the light of Nature, that God is religiously to be worshipped, yet it must be onely instituted worship that can please him: And thus much *Socrates* an Heathen said, That God must onely be worshipped in that way wherein he hath declared his will to be so. Seeing therefore *Abel*, and so others, offered in faith, and faith doth alwayes relate to some testimony and word, it is necessary to hold, that God did reveale to *Adam* his will, to be worshipped by those externall sacrifices, and the oblations of them. It is

The Patriarchs did not offer sacrifices by the light of Nature, but God revealed his will to *Adam* to be so worshipped.

true, almost all the Heathens offered sacrifices unto their gods, but this they did, as having it at first by hear-say from the people of God; and also Satan is alwayes imitating of God in his institutions: And howsoever the destructive mutation or change of the thing (which is alwayes necessary to a sacrifice) doth argue, and is a signe of subjection and deepest humiliation; yet how should Nature prescribe, that the demonstration of our submission must be in such a kind or way?

Originall sin can onely be truly knowne by Scripture-light.

The fifth Question is, *Whether originall sin can be found out by the meere light of Nature?* Or, *Whether it is onely a meere matter of faith that we are thus polluted?* It is true, the learned *Mornay* labours to prove by naturall reason our pollution, and sheweth how many of the ancient Platonists doe agree in this, That the soule is now vassalled to sense and affections, and that her wings are cut whereby she should soare up into heaven. And so *Tully* he saith, *Cum primùm nascimur, in omni continuò pravitate versamur*; much like that of the Scripture, *The Imagination of the thoughts of a mans heart is onely evil, and that continually*: But *Aristotle* (of whom one said wickedly and falsly, that he was the same in Naturals, which Christ was in Supernaturals) he makes a man to be *obrasa tabula*, without sin or vertue; though indeed it doth incline *ad meliora*. *Tully* affirmeth also, that there are *semina innata virtutum* in us, onely we overcome them presently: Thus also *Seneca, Erras, si tecum nasci vitia putas, supervenerunt, ingesta sunt*, as I said before. Here we see the wisest of the Philosophers speaking against it. Hence *Julian*, the Pelagian, heaped many sentences out of the chiefest Philosophers against any such corruption of nature. But *Austine* answered, It was not much matter what they said, seeing they were ignorant of these things. The truth is, by nature we may discover a great languishment and infirmity come upon us; but the true nature of this, and how it came about, can only be known by Scripture-light: Therefore the Apostle, *Rom.* 7. saith, *he had not known lust to be sin, had not the Law said, Thou shalt not lust.*

Matth. 17. 12. expounded.

The sixth Question is, *What is the meaning of that grand rule of Nature, which our Saviour also repeateth, That which you would not have other men doe to you, doe not you to them? Matth.* 7. 12. It is reported of *Alexander Severus*, that he did much delight in

this saying, which he had from the Jewes or Christians; and our Saviour addeth this, that, *This is the Law, and the Prophets*; so that it is a great thing even for Christians to keep to this principle. Men may pray, and exercise religious duties, and yet not doe this; therefore the Apostle addeth this to prayer, so that we may live as we pray, according to that good rule of the Platonist, Ὁ ἐργαζόμθα, ᾗ ευχόμθα· ᾗ ὁ ευχόμθα ἐργαζώμθ. How would this subdue all those proud, envious, censorious, and inimicitious carriages to one another? But now when we speake of doing that to another, which we would have done to our selves, it is to be understood of a right and well-regulated will, not corrupted or depraved.

The seventh Question is, *Whether the practice of the Apostles, making all their goods common, was according to the precept of Nature, and so binding all to such a practice?* For there have been, and still are those that hold this. But now, that communion of all things is not *jure Naturæ*, appeareth, in that theft is a sin against the Morall Law; which could not be, if division of goods were not according to the law of Nature. Indeed, by Nature all things were common, but then it was Natures dictate to divide them; as *Aristotle* sheweth in many reasons against *Plato*. What would have been in innocency, if *Adam* had stood, whether a common right to all things, or a divided propriety, (I speak of goods) is hard to say. But as for the practice of the Church of Jerusalem, that was occasionall, and necessary, therefore not to be a ground for perpetuall command; for other Churches did it not, as appeareth by the almes that were gathered, nor was it laid necessarily upon all to sell what they had, as appeareth by *Paul's* speech to *Ananias*.

Communion of all things no precept of Nature, and the Apostles practise of it was only occasionall, not binding to posterity.

Use 1. If God be so angry with those that abuse naturall light, how much rather then with such, who also abuse Gospel light? These doe not put light under a bushell, but under a dung-hill. There are many that are *Solisfugæ*, as Bats and Owles are. In one Chapter God is said three times to deliver them up, because they did not glorifie God according to Natures light; how much more then according to the Gospels light? *Gravis est lux conscientiæ*, said *Seneca*, but *gravior est lux Evangelii*: The light of the Ministery and Word must needs be more troublesome to thy sinfull wayes.

God is more offended with those that abuse Gospel light, then those that abuse the light of Nature.

Vſe 2. Of Examination, whether, even among Chriſtians, may not be found men no better then Heathens. Now ſuch are,

Three ſorts of Chriſtians little better then Heathens.

1. *Ignorant people:* how few have any knowledge of God? 2. *Violent adherers to former Idololatricall courſes, taken up by fore-fathers.* There is this difference between an Idolater and a true Beleever: The Beleever is like thoſe creatures, that you can make nothing lye on their backs, unleſſe it be faſtened by ſome Scripture or reaſon; but the Heathen is like the Camell, that had a back for burdens on purpoſe: ſo that any idolatry he would bear, though it were not tyed on by arguments. 3. *Such as are inordinately diſtracted about the things of this world,* Matth. 6. *After theſe things do the Heathens ſeek.* Haſt thou not much of an Heathen in thee? 4. *Such as rage at Chriſt, and his reformation,* Pſal. 2. *Why doe the Heathens rage?*

Lecture IX.

Rom. 2. 14.

For the Gentiles doe by nature the things of the law.

WE have handled thoſe things that concern the light and conduct of Nature: now we ſhall ſpeak of that which belongs to the ability and power of Nature; for herein are two extreme errours: one of the Pelagian, Papiſt, and Arminian, with others, who liſt up this power too high, The enemies of grace lurk under the praiſes of nature, *Sub laudibus Naturæ latent inimici gratiæ*; and the other of the Antinomians, who ſeem to deny all the preparatory works upon the heart of a man; holding, that Chriſt immediately communicateth himſelfe to groſſe ſinners abiding ſo: and though they hold us paſſive at the firſt receiving of Chriſt, which all orthodox do; yet they expreſſe it in an unſound ſenſe, comparing God unto a Phyſician, that doth violently open the ſick mans throat, and poure down his phyſick whether he will or no; whereas God, though he doth convert *fortiter*, yet he doth it alſo *ſuaviter*. Now for the full clearing of our inability to any good thing, we will lay down theſe Propoſitions:

1. *There*

1. *There is a naturall power of free-will left in us.* Free-will is not indeed a Scripture name, but meerly eccleſiaſticall, and hath been ſo abuſed, that *Calvin* wiſhed the very name of it were quite exploded: but if we ſpeak of the *quid ſit*, and not the *quid poſſit*, the *being* of it, and not the *working* of it, we muſt neceſſarily acknowledge it. The neereſt expreſſion to the word *Free-will*, is that 1 *Cor.* 7.37. *having* ἐξουσίαν δὲ περὶ τοῦ ἰδίου θελήματος, *power over his own will*: but generally the Scripture uſeth the word θέλημα, and ἑκουσίως, which is as much as we intend. There is in all men naturally that power, whereby, through the help of Reaſon, he chooſeth this, and refuſeth another-thing; only this muſt not be extended to the things of grace. Now to ſay what this Free-will is, is very hard: *Perkins*, following ſome Schoole-men, maketh it a mixed power of the Underſtanding and the Will; others a third reall diſtinct power from them: but it may probably be thought, that it is nothing but the will in electing or refuſing ſuch things; ſo that we call it the *Will* in thoſe things it's neceſſarily carried out to, as to will what is good, and not ſin as ſin: and then *Free-will*, when it's carried out to thoſe things that are not neceſſarily connexed with it: Even as in the Underſtanding, while the Underſtanding doth conſider firſt Principles, it's called *Intellectus*; while Concluſions that are gathered from them, it's called *Ratio*. Therefore our Adverſaries do but calumniate us, when they ſay, we turn men into beaſts; for we hold the Underſtanding going before, and the Will after: and this is more then a meere ſpontaneous inclination in things naturall. Therefore it is, that we do not bid the fire burn, or perſwade an horſe to goe, becauſe there is not Underſtanding or Will in theſe things, as there is in a man.

There is in man a natural power, by the help of Reaſon, to chuſe or refuſe this or that thing.

2. *This which is left in us is not able to performe naturall actions, without the generall help of God.* That which we have acknowledged to be in a man naturally, muſt ſtill be limited to his proper ſphere, to naturall, and civill actions, or ſome externally religious duties: but even then we muſt acknowledge a generall help, or aſſiſtance of God, without which we could not doe any naturall thing; ſo that place in the *Acts*, *In him we live, and move, and have our being*: by which we prove, that God doth not onely

This naturall power in man not able to performe naturall actions without Gods generall aſſiſtance.

onely give us the principles of being and moving, but we mov in him, *i.e.* by him. Therefore *Hierome* did well reprove the Pe lagians, that thought, without the generall aide of God, a ma might move his finger, or write, and speak. There have bee some who have thought, that all which God doth for us in ou naturall actions, is onely to give the principles and power o actions; and then afterwards we need no further aide, then mer preservation of our being, no concourse or aide of God helpin us in the action: Thus *Durand* of old, and one *Dodo* of late who hath written a Book onely to that purpose: but the plac aboveſaid doth evidently convince it; and we see, that God di hinder the fire from burning the three Worthies, though he di preserve the fire at the same time in the power of burning, whic could not be otherwise, then by denying his actuall aide to th working of the fire: For, to say that the reason was because o Gods doing something upon their bodies, were to make the mi racle there, where the Scripture doth not lay it. If you aske then why this may not be called a speciall help of God, as well as that whereby we are inabled to beleeve, or repent; I answer, there is great deal of difference:

1. Because this generall aide is necessary to wicked actions, in regard of their positive nature, as well as to good.

2. God doth this in the way of his Providence, as a Creatour the other he doth in the way of Predestination, as a Father in Christ.

3. The other aide may be said to be due, as our Divines speak of originall righteousnesse, upon a supposition that a man is made a creature to do such actions; yet not properly a debt, but that for our sin we are deprived of it: but this speciall help of grace cannot be called so.

Man by the power of nature wholly unable to performe good actions.

3. *It is wholly unable to work any good thing.* All this while we have considered the power of man but as in the lower region; and if you doe consider him, in reference to good things, so he hath no power, or will, or free-will at all; but, as *Austin* said before *Luther*, it's *servum arbitrium*, a servant, and inslaved will to sin onely. Indeed we have not lost our understandings or our wills, but to know or will that which is good, is wholly lost:

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Though we have not loſt the will, yet we have the rectitude in that will, whereby we ſhould encline to good. And this may be proved from many Arguments:

1. From all thoſe places of Scripture which declare our eſtate to be full of ſin and corruption, and altogether wicked. Now, *Doe men gather grapes of thornes, or figs of thiſtles?* Hence the Father compareth us well to the ſhip in a tempeſt, that is deſtitute of a Pilot: we are daſhed continually upon rocks, though this ſpeak of the negative onely, not the poſitive corruption. 1. Becauſe our natures are full of ſin and corruption.

2. All thoſe places, which ſpeak of grace, and converſion, and regeneration, as the work of God. As for thoſe places, where we are ſaid to repent, and to turn unto God, in time we ſhall cleare; only theſe Texts prove, that all the good things we do, they are the works of the Lord: not that God beleeveth or repenteth in us, but he worketh thoſe actions in us efficiently, which we doe formally and vitally. 2. Becauſe grace and converſion are the work of God.

3. All thoſe places whereby glory and praiſe is to be given unto God onely, and not unto our ſelves. *What haſt thou thou haſt not received?* We are to glory in nothing, becauſe no good thing is ours. Therefore, we bring forth good things, as *Sarahs* dead womb brought forth a child; it was not a child of nature, but a child of the meere Promiſe: thus are all our graces. And, indeed, if we could either in whole or part work our own converſion, we might thank God, and our wils: But how abſurd would this be, Lord, I thank thee for the turning of my heart, when I was willing to turn it? 3. Becauſe glory is to be given to God onely, not to our ſelves.

4. *It cannot prepare or diſpoſe it ſelf for the grace of juſtification or ſanctification.* As it cannot immediately work any good thing, ſo neither can a naturall man diſpoſe, or prepare himſelf for the great works of grace. There is no truth in ſuch an aſſertion. Let man do what he can naturally, God will meet him graciouſly: and the reaſons are plain: Nature of it ſelf cannot diſpoſe for juſtification, or ſanctification: and the reaſons why.

1. Becauſe no naturall thing is in it ſelf an order or a diſpoſition to a ſupernaturall thing; for they differ in their whole kind and nature. Hence it is, that we never read of any Heathens, that, by the improvement of a naturall light, had ſupernaturall vouchſafed unto them.

2. Thoſe

2. Thoſe places that ſpeak of our totall corruption, intenſively *onely evil*, and extenſively, *all the thoughts of a man are evil*, and protenſively, *continually*, do ſufficiently declare, that we cannot prepare our ſelves to meet God.

3. If we could prepare, or diſpoſe our ſelves to grace, then the greateſt cauſe of glory would ſtill be in a mans own ſelf: For, Why doth *Peter* repent, and not *Judas*? Becauſe, may ſome ſay, he diſpoſed and ſet himſelf to repent, and not *Judas*. But ſtill here is the Queſtion, Why did *Peter* ſet himſelf to repent, and not *Judas*? Here it muſt be ultimately reſolved either into the grace of God, or the will of man.

4. All thoſe ſimilitudes that the Scripture uſeth, do illuſtrate this thing. We are not ſaid to be blind, or lame, but dead in ſin: now did *Lazarus* prepare himſelf to riſe? So it's called Regeneration. Can a man diſpoſe himſelf to have life? I know theſe compariſons muſt not be extended too far; yet, the Scripture uſing ſuch expreſſions to declare our utter inability, we may well preſſe thoſe breaſts of the Scripture ſo farre, and bring out no blood. The parched earth doth not diſpoſe it ſelf for the rain, nor doth the cold ice of it ſelf thaw, which is the Fathers Similie.

There are, and may be ſome preparatory and antecedaneous works upon the heart before juſtification or ſanctification.

Yet fifthly, *We may hold truly ſome antecedaneous works upon the heart, before thoſe graces be beſtowed on us.* This take to antidote againſt the Antinomian, who ſpeaks conſtantly of the ſoul taking Chriſt, even while it's a grievous polluted ſoul; as if there were no poliſhing of this crooked timber and rough ſtone, but even taken out of the quarry, and ſo immediately put into the building. Thoſe in the *Acts* that were pricked in heart, were yet bid to repent; and ſo they cried out, *What ſhall we doe to be ſaved?* The ſick feeleth his burden before he cometh for eaſe, ſo that a groſſe ſinner is not immediately put out of his vile wayes into Chriſt; onely theſe limitations you muſt take:

1. That all theſe things, ſight of ſin, trembling for fear, confuſed deſires, they are the works of Gods grace moving us, they do not come from our own naturall ſtrength.

2. Theſe are not abſolutely neceſſary in every one. We know how *Matthew* and *Lydia* did follow Chriſt; and God ſaith, he *was found of ſome that did not ſeek him*. *Paul* was in a moſt curſed indiſpoſition

indiſpoſition when the Lord called him: but generally God takes this way.

3. Theſe are not neceſſary antecedents, ſo as the grace of converſion doth neceſſarily follow. Wee reade of *Cain* and *Judas* troubled for ſin. Theſe are a wilderneſſe that a man may dye in, and never goe into Canaan: There may be throes and pangs, when yet no childe, but wind is to be delivered. Hence a people that have been civill, have not been called: but Publicans and Harlots. The object of election is for the moſt part few for number, infirme for power, and ſinfull for converſation: though in the godly theſe are needles that will draw in the threed, yet this ſtate muſt not be called a third middle eſtate between regenerate and unregenerate, as ſome feigne.

Laſtly, none of theſe workings can be called ſo properly preparations, or diſpoſitions in themſelves, but onely intentionally in God. Our Saviour looked on a young man, and loved him, and ſaid, hee *was not farre from the Kingdome of heaven:* that is, the life hee lived was not farre from the Kingdome of heaven; yet this was no preparation in it ſelfe to it: nay, he may be further off, as two high hills may be neer in the tops to one another, but the bottomes ſome miles aſunder. And this is ſo great a matter, that great ſins are made by God a preparation to ſome mans converſion, which yet of themſelves they could never be: As a childe, whoſe coat is a little dirty, hath it not preſently waſhed; but when he falls wholly all over in the dirt, this may be the cauſe of the waſhing of it: ſo that they are preparations only ſo far as God intendeth them.

Determination to one kind of acts takes not away liberty.

6. *All determination to one doth not take away that naturall liberty.* This will further cleere the truth: for it may be thought ſtrange, that there ſhould be this freedome of will in a man, and yet thus determined to one ſin onely; whereas it's plaine, a determination to one kind of acts, good or evill, doth not take away liberty. God can onely will that which is good, and ſo the Angels and Saints confirmed in happineſſe; yet they doe this freely: and ſo the Divels will that which is wicked onely. It's true, ſome exclaime at ſuch paſſages, but that is onely becauſe they are prepoſſeſſed with a falſe opinion about liberty; for a determination to one may ariſe from perfection, as well as naturall

turall imperfection. It is from Gods absolute perfection that hee is determined to will onely good; and when *Adam* did will to sin against God, it did not arise from the liberty of his will, but his mutability. There is a naturall necessity, such which determineth a thing to one; and that is imperfection: but a necessity of immutability in that which is good, is a glorious perfection. The Learned speak of a three-fold liberty: 1. From misery, such as the Saints shall have in heaven. 2. From sin, to which is opposed that freedome to righteousnesse, of which our Saviour speaketh, *Then are yee free indeed*, when the Son hath made you free; and of which *Austine*, *Tunc est liberum, quando liberatum.* 3. From naturall necessity, and thus also man, though hee be necessarily carried on to sin, yet it is not by a naturall necessity, as beasts are, but there is Reason and Will in him when he doth thus transgresse: onely you must take notice, that this determination of our Will onely to sin, is the losse of that perfection we had in *Adam*, and doth not arise from the primæve constitution of the will, but by *Adams* fall, and so is meerly accidentall to it.

A threefold liberty.

Determination to sinne, takes not away that delight in sinne which man is inevitably carried out unto.

7. *Nor doth it take away that willingnesse or delight in sin, which we are inevitably carried out unto:* For now, if man were carried out to sin against his will and his delight, then there might be some shew of pleading for him; but it is not so, he sinneth as willingly, and as electively in respect of his corrupt heart, as if there were no necessity brought upon him. Therefore that is good of *Bernards*, *The necessity takes not away the willingnesse of it, nor the willingnesse of it the necessity.* It's both an hand-maid, and so free, and, which is to be wondered, *eoq; magis ancilla, quò magis libera.* Hence therefore no wicked or ungodly man can have any excuse for himselfe, to say the fates or necessity drove him: for, besides that by his fault he hath cast himselfe into this necessity, and so is, as if a man in debt, who was once able to pay, but by his wilfull prodigall courses hath spent all, should think to be excused because he cannot pay. Besides (I say, this just and full answer) this also is to be said, that no man sins constrainedly, but every one is carried on with that delight to sin, as if he were independent upon any providence, or predefinitive permissive decrees of God, or any such corrupt necessity within him. Hereby

he

he pitieth not himſelfe, hee ſeeth not his undone eſtate, *& nihil miſerius miſero non miſeranteſeipſum.* Hence it is, that a mans whole damnation is to be aſcribed to himſelfe. Wee our ſelves have deſtroyed our owne ſoules, wee cannot caſt it upon Gods decrees. And this is neceſſarily to be urged, becauſe of that naturall corruption in us with *Adam*, to caſt our ſinne upon God.

Much may be aſcribed to graee, and yet the totall efficacy not given unto it.

8. *A man may acknowledge grace and give much to it, and yet not give the totall efficacy unto it.* This is a maine particular to conſider; for *Pelagius*, and *Arminius*, and Papiſts, all doe acknowledge grace. *Pelagius*, it's noted of him, that hee did foure times incruſtate his opinion, and held grace in every one of them: Hee did *gratiæ vocabulo uti ad frangendum invidiam*, as you heard before; yea, by this meanes hee deceived all the Eaſterne Churches, and they acquitted him when he ſaid thus: *If any man deny grace to be neceſſary to every good act wee doe, let him be an anathema.* So Papiſts and Arminians, they all acknowledge grace, but not grace enough; *Gratia non eſt gratia, niſi ſit omni modo gratuita:* As for example; Firſt, they acknowledge grace to be onely as an univerſall help, which muſt be made effectuall by the particular will of man: ſo that grace is efficacious with them, not by any inward vertue of it ſelf antecedaneous to, and independent upon the Will, but eventually only, becauſe the will doth yeeld; and therefore *Bellarmine* compareth it to *Sol & homo generant hominem*: one as the univerſall cauſe, the other as the particular cauſe. Thus grace and free-will produce a good action; grace as the generall cauſe, and free-will as the particular: but how derogatory is this to grace? how can our actions be ſaid to be the fruit of grace? For, If I ſhould aske, Who is the father of ſuch a man? it would be very hard to ſay, The Sun in the firmament: ſo it would be as abſurd to ſay, Grace regenerated and converted this man. Again, they make grace a partiall cauſe only; ſo that it ſtirreth up our naturall ſtrength to work this or that good thing: and therefore we are ſynergiſts or co-workers with God in the work of converſion; but this ſuppoſeth us not dead in ſinne.

The outward act of a commandement may be preformed by the power of Nature.

9. *Men may naturally performe the outward act of a commandement.* Now though we be thus corrupt, yet for all that, men

by nature may doe that outward act which is commanded by God, or abstaine from the matter prohibited. Thus *Alexander* abstained from the Virgins hee took captives, which is so much related in stories, and many other famous instances of the Heathens, though some indeed think they had a speciall helpe and aide from God to doe that: but here the Apostle in the Text is cleare, *They doe by nature the things of the law.* Some doe not like that distinction, They may doe *the substance of the work*, but not *the manner of a good worke*, because they think the substance doth comprehend that indeed which makes a good work; howsoever, they agree that the externall act may be done. Thus *Ahab* hee externally humbled himselfe, and some think that *Uriah*, which *Esay* calls, *The faithfull witnesse* he took to him, to be the same with him that brought in the Altar of Damascus: so that, though he was an idolater, and an ungodly man, yet hee was reputed a *faithfull* man in his word. And certainly this is something, to make many men inexcusable. They may forbeare those acts of grosse impiety which they doe, supposing they have not customarily, or by the just judgement of God throwne themselves into the power of such sins; not that this will helpe to save them, onely their punishment will be lesse. Thus *Fabricius* and *Camillus* (saith *Austin*) will be lesse punished then *Verres* or *Catalyne*, not because these were holy, but because they were lesse wicked, *& minora vitia virtutes vocamus.* I know it's a question, Whether a godly man can doe more good then he doth, or lesse evill then he doth: but this may be handled in the controversall part; we speak now of a wicked man, who can doe no good at all, unlesse in the externall act.

Whatsoever meere naturall men doe, is sin before God; because 1. The act wants faith, the person reconciliation with God. 2. It proceeds not from a regenerate nature.

Yet 10. *All that they doe is a sin before God.* This is an antidote to the former: Whatsoever they have done, though for the matter glorious, yet they were but glorious sins; for,

1. *They could not come from faith, or one reconciled with God*: and the person must be first accepted before the action, *Heb.* 11. *Without faith it's impossible to please God.*

2. *It could not come from a regenerate nature*: and therefore the tree not being good, the fruit was also bad. It's not in Divinity, as in Morall Philosophy, where *justa, & justè agendo fimus justi*; but we have the *esse* or being first, and then the *operari*. It's a question

queſtion worth the diſputing, *whether the grace of God works the act of beleeving and other graces in us firſt, and then by them we receive the habits.* The Papiſts, and Arminians, and ſome others go that way; but it is not conſonant to Scripture, as may be ſhewed hereafter.

3. *They could not be good, if you regard the end*: They could do nothing for the glory of God. This made *Theophylact* ſay, *Wee could not inſtance in one good Heathen*; for, that which they did was for their vain-glory, *& carnalis cupiditas non aliâ fanatur*, one divell did but caſt out another: and if they did intend ſome particular good end, as to relieve the miſerable, to help the commonwealth, this was not enough; for the ultimate and chief end ought to be intended by them. 3. 'Tis not done in reference to Gods glory.

Laſtly, *There is no promiſe of God made to any thing a man doth, that hath not faith.* *Ahab* indeed, and *Nebuchadnezzar* had temporall rewards, but in what ſenſe, I ſhall ſhew in anſwering the Objections. 4 There is no promiſe annexed to any act that wants faith.

Uſe. *To bewaile the wofull condition of man by nature.* How is every bird in the aire, and beaſt in the field in a better naturall condition then they are? This is worſe then to be blind, to be lame; for our ſoules are all blind, lame, deafe, yea and dead in ſin. What a ſad thing is it, to be all the day and yeare long damning our ſoules? If we eat or drink, we ſin; if we buy or ſell, we ſin. And conſider, that ſin is the greateſt evill, and that onely which God loaths and abhorres. Let all thou doeſt therefore terrifie thee, and make thee to tremble; let this make thee cry for grace, as the poore, blind, and lame did, that they might be healed: And, becauſe you doe not feele this, or are unwilling to be heard, therefore you are the more miſerable; *Nolunt phrenetici ligari, & lethargici excitari.*

LECTURE X.

Lecture X.

Rom. 2. 14.

For if the Gentiles doe by nature the things of the law, &c.

WE have already positively and plainly (so farre as wee conceived necessary) declared and proved the truth about the power and ability of a man by Nature to doe that which is good: now it remaineth we should antidote against those Objections that doe militate against this truth, and that indeed with much shew of reason; for never have men been more witty, then when they have undertaken to be the patrons of Nature. But *Austin* well called it *vitreum acumen*: the more it glitters, the easier it's broken. The Heathens are very obstinate in propugning mans power. Onely sluggards need Gods help, *Ignavi opus est auxilio divino*, saith *Seneca* the Tragedian; and so the other *Seneca*: It is the gift of the gods that we live, but our own doing that we live well, *Deorum quidem munus esse quòd vivimus, nostrum verò quòd bene sanctéq; vivimus*: and that of *Tully* is very arrogant, *lib. 3. de nat. deorum*, *Quia sibi quisq; virtutem acquisivit, neminem è sapientibus unquam de ea gratias Deo egisse*: and (saith he) *Wee are praised for our vertue; which could not be, if it were the gift of God, and not of our selves.* But how different are the holy men in the Scripture, from these wise men of the world, who when they have been enabled by God to doe any good thing, have not taken the glory of it to themselves? And, as *Joab* did about Rabbah, when he had taken it, sent to *David* to come and take all the glory; so doe they say, *Not I, but the grace of God*, 1 *Corinth.* 15. οὐ χάρις δὲ σὺν ἐμοί, is to be understood, which was *present with me*, not which *did work with mee.*

There is in mans nature a passive capacity of grace, which is not in stones and beasts.

First therefore they say, *If so be we are not able to doe any thing towards our salvation, this is to turn men into stockes, and stones, or beasts, and so no difference between them and us.* But we say, Although

though those similitudes the Scripture holds forth doe prove our inability for that which is good, yet they must not be made alike in all things. It's true, to convert men, is to make children unto *Abraham* out of stones; yet we must not think that is therefore an universall likenesse between men and stones; For first, consider this vast dissimilitude; In stones and beasts there is no passive capacity of grace, but in man there is. We say, there is a power for grace in a mans nature; and the Papists say, there is a power: only they say it's an active power, though remote; we say, only a passive. There is a power to be converted to God, which is not in stones or beasts: they say, there is a power to convert or turn to God; here is a great difference.

Besides, wee may consider these degrees in the creatures: 1. There is an inclination to such an act, as in the fire to burne. 2. A spontaneous inclination to some acts accompanied with sense, and sensible apprehensions, as in beasts. 3. A willing inclination accompanied with reason or judgement, and this is in man: Now, because man is thus affected, therefore God in converting, though he doth it by a potent work, yet by arguments, which we never use to horses, or brute beasts: and although man hath lost that rectitude in his will and mind, yet hee hath not lost the faculties themselves; therefore though he be theologically dead, yet hee is ethically alive, being to be wrought upon by arguments. Hence is that saying, *To will is of nature, To will well of grace, To will ill of corrupt nature.* Hence wee may grant those objections, that if a man had not this free-will (if you doe not extend it to good things) there could be no conversion or obedience; for grace doth not destroy, but perfect nature.

2. *This putteth men upon speaking and preaching contradictions.* For so some have said, that the Calvinists, though they be Calvinists in their Doctrines, yet they are Arminians in their Uses. And they say, How incongruous is it, to tell us we can doe nothing of our selves, and then to make this use, Therefore let us seek out for the grace of Christ? But to answer, 1. This contradiction may be cast as well upon Christ and *Paul*: Take Christ for an instance, *John 6.* in that Sermon, he bade the Jewes *labour for that meat that perisheth not*, and yet at the same time said, *None can come unto mee, except my Father draw him.* Might not the Arminian

To presse a duty, and yet to acknowledge Gods grace or gift to do it, is no contradiction.

minian say, How can these two things stand together? So *John* 15. our Saviour telleth them, *Without him they can doe nothing*, and yet at the same time he exhorteth them, *to abide in him, and keep his commandements*: So *Paul*; take two instances from him, *Rom. cap. 9. & cap. 11.* The Apostle there sheweth, *God will have mercy on whom he will have mercy*, and *that it is not of him that runneth or willeth, but of God that calleth*; yet he bids *them that stand take heed lest they fall*: and, *Be not high-minded, but feare.* So *Phil.* 2. 12, 13. *Work out your salvation with feare and trembling*; for *it is God that worketh in you both to will and to doe.* This reason, in their sense, would quite overthrow the former. Nay (say they) it being attributed thus to God, and to man, it seemeth both doe it. How this may be answered, wee shall see anon. But to make us speak contradictions, because we presse a duty, and yet acknowledge Gods grace or gift to doe it, is to make a perpetuall discord between precepts and promises: For the same things which God commands us to doe, doth hee not also promise to doe for us, as, *to circumcise our hearts*, and, *to walk in his commandements*? How much better is that of *Austins*, *O man, in Gods precepts acknowledge what thou oughtest to doe, in his promises acknowledge that thou canst not doe it?* But 2. we may returne upon them, that their Sermons and Prayers are contradictions; they say, they can doe it, and then they pray God they may doe it: They say, the Will may receive the grace of God, and may obey God calling; and then they pray, God would make them obey his calling; as much as to say, O Lord, make me to obey if I will.

Mans inability to observe Gods precepts, taketh not away the nature of the precepts, because this inability proceeded from mans owne fault.

3. *This evacuateth the whole nature of Gods precepts and commands*: For, say they, *Is not this to make God mock us, as if one should bid the blind man see, or tell a dumbe, if hee would touch the heavens with his finger, he should have so much money?* Now, to this many things are to be said: as, first, If these things were absolutely and simply impossible, that which they say would be true; but a thing may be said to be impossible three waies:

A thing said to be impossible three waies.

1. *Simply and universally, even to the power of God*: and so all those things are, that imply a contradiction; and this impossibility ariseth from the nature of the thing, not from any defect in God: Yea, wee may say with one, *Potentissimè hoc Deus non potest.*

2. *There*

2. *There may be a thing impossible in its kind*; as for *Adam* to reach the heavens, for a man to work above naturall causes.

3. *That which is possible in it self to such a subject, but becomes impossible accidentally through a mans fault.* Now for a man to be commanded that, which through his own fault he becometh unable to do, is no illusion or cruelty. If a creditor require his debt of a bankrupt, who hath prodigally spent all, and made himself unable to pay, what unrighteousnesse is this? Therefore they are but odious instances, of touching the skies, of bidding blind men to see; for this Rule observe, Whatsoever is so impossible, that it is beyond a duty required, or power ever given, *extra officium debitum*, and *potentiam unquam datam*, that indeed were absurd to presse upon men. Again consider, that the commands of God doe imply if any power, then more then they will acknowledge; for they suppose a man can doe all of himself without the grace of God, and therefore indeed the old Pelagian, and the new Socinian speak more consonantly then these, that divide it between grace, and the power of man.

Lastly, *The commands of God are for many other ends, as to convince, and humble, though they be not a measure or rule of our power.* That place, *Deut.* 30.11. is much urged by the adversary, where *Moses* seemeth to declare the easinesse of that command: and certainly it hath a very great shew; for, as for that answer, That *Moses* speaketh of the easinesse of knowing, and not fulfilling, *Calvin* doth not stand upon it; and indeed of our selves we are not able to know the Law of God. The answer then to this may be taken out of *Rom.* 10.11. That howsoever *Moses* speaks of the Law, yet *Paul* interprets it of the Gospel. What then? Doth *Paul* pervert the scope of *Moses*? Some do almost say so; but the truth is, the Law (as is to be shewed against the generall mistake) if it was not in it self a covenant of grace, yet it was given Evangelically, and to Evangelicall purposes, which made the Apostle alledge that place: and therefore the Antinomian doth wholly mistake, in setting up the Law as some horrid *Gorgon*, or *Medusa*'s head, as is to be shewed.

Gods commands, though they be not a measure of our power, may serve to convince, humble, &c.

Necessity of sinning hinders not the delight and willingnesse man hath in sin, and consequently God may reprove him for his transgressions.

4. *How can God upbraid or reprove men for their transgressions, if they could doe no other wayes?* This also seemeth very strange, if men can do no otherwise. Is not this as ridiculous to threaten them, as that of *Xerxes*, who menaced the sea? I answer, No, because still whatsoever man offends in, it's properly his fault, and truly his sin; for whatsoever he sinneth in, he doth it voluntarily, and with much delight; and is therefore the freer in sin, by how much the more he delights in it. And this *Austin* would diligently inculcate, that so no man might think to cast his faults upon God. There is no man forced to sinne, but he doth it with all his inclination and delight. How farre voluntarinesse is requisite to the nature of a sinne, at least actuall, though not to originall, is not now to be determined; for we all acknowledge, that this necessity of sinning in every man, doth not hinder the delight and willingnesse he hath in it at the same time.

*Cap. 5. l. 3. Ethic. ad Nicom.

Nor should this be thought so absurd, for even *Aristotle* saith, *that *though men at first may chooose, whether they will be wicked or no, yet if once habituated, they cannot but be evil:* and yet for all that, this doth not excuse, but aggravate. *If an Ethiopian can change his skin*, saith the Prophet, *then may you doe good, who have accustomed your selves to doe evil.* The Oake, while it was a little plant, might be pulled up; but when it's grown into its full breadth and height, none can move it. Now if it be thus of an habit, how much more of originall sin, which is the depravation of the nature? And howsoever *Austin* was shye of calling it *naturale malum*, for fear of the Manichees; yet sometimes he would doe it. Well therefore doth the Scripture use those sharp reproofes and upbraidings, because there is no man a sinner or a damner of himself, but it is by his own fault: and withall, these serve to be a goad and a sharp thorn in the sinners side, whereby he is made restlesse in his sin.

Though God works all our good in us, yet exhortations are the instrument wherby he works it.

5. *To what purpose are exhortations and admonitions?* Though the other answers might serve for this, yet something may be specially answered here, which is, that though God work all our good in us, and for us, yet it is not upon us as stocks or stones; but he dealeth suitably to our natures, with arguments

and

and reasons: And if you say, To what purpose? Is it any more then if the Sun should shine, or a candle be held out to a blind man? Yes, because these exhortations and the word of God read or preached, are that instrument, by which God will work these things. Therefore you are not to look upon preaching, as a meere exhortation, but as a sanctified *medium*, or instrument, by which God worketh that he exhorteth unto. Sometimes indeed we read, that God hath sent his Prophets to exhort those, whom yet he knew would not hearken: Thus he sent *Moses* to bid *Pharaoh* let the people of Israel go, and thus the Prophets did preach, when they could not beleeve, because of the deafnesse and blindnesse upon them. But unto the godly these are operative meanes, and practicall, even as when God said, *Let there be light, and there was light*; or, when Christ said, *Lazarus, come forth of the grave.* And this by the way should keep you from despising the most plain ministery or preaching that is; for, a Sermon doth not work upon your hearts, as it is thus elegant, thus admirable, but as it is an instrument of God, appointed to such an end: Even as *Austin* said, *The conduits of water, though one might be in the shape of an Angel, another of a beast, yet the water doth refresh as it is water, not as it comes from such a conduit; or the seed that is thrown into the ground fructifieth, even that which comes from a plain hand, as well as that which may have golden rings or jewels upon it:* not but that the Minister is to improve his gifts, *Qui dedit* Petrum *piscatorem, dedit* Cyprianum *rhetorem*, but onely to shew whence the power of God is. *Bonorum ingeniorum insignis est indoles, in verbis verum amare, non verba. Quid obest clavis lignea, quando nihil aliud quærimus, nisi patere clausum?*

6. The Scripture makes conversion and repentance to be our acts, as well as the effects of Gods grace. And this cannot be denyed but that we are the subject, who being *acti, agimus*, enabled by grace, do work; for, grace cannot be but in an intelligent subject: As before the Manna fell upon the ground, there fell a dew, which (say Interpreters) was preparatory to constringe and bind the earth, that it might receive the Manna; so doth reason and liberty qualifie the subject, that it is passively capable of grace: but when enabled by grace, it is made active also. These be places indeed have stuck much upon some, which hath made them demand,

How conversion and repentance may be said to be our acts.

mand, Why, if those Promises of God converting us do prove conversion to be his act, should not other places also, which bid us turn unto the Lord, prove that it is our Act? The answer is easie: none deny, but that to beleeve, and to turn unto God, are our acts; we cannot beleeve without the minde and will. That of *Austin* is strong and good, *If, because it's said,* Not of him that willeth and runneth, but of him that sheweth mercy, *man is made a partiall cause with God, then we may as well say, Not in him that sheweth mercy, but in him that runneth and willeth.*

But the Question is, *Whether we can doe this of our selves, with grace?* Or, *Whether grace onely enable us to doe it?* That distinction of *Bernards* is very cleere: The heart of a man is the *subjectum in quo*, but not *à quo*; the subject *in which*, not *from which* this grace proceedeth: Therefore you are not to conceive, when grace doth enable the mind and will to turn unto God, as if those motions of grace had such an impression upon the heart, as when the seal imprints a stamp upon the wax, or when wine is poured into the vessell, where the subject recipient doth not move, or stirre at all: Nor is it as when *Balaam*'s Asse spake, or as when a stone is thrown into a place, nor as an enthusiasticall or arreptitious motion, as those that spake oracles, and understood not; Nor as those that are possessed of Satan, which did many things, wherein the minde and will had no action at all: but the Spirit of God inclineth the Will and Affections to their proper object.

Nor is the Antinomians similitude sound, that (as you heard) makes God converting of a man, to be as when a Physician poureth down his potion into the sick-mans throat, whether he will or no: For it is most true, that the Will, in the illicite and immediate acts of it, cannot be forced by any power whatsoever: It's impossible that a man should beleeve unwillingly; for to beleeve, requireth an act of the Will. The School-men dispute, Whether fear, or ignorance, or lust do not compell the will; and they do rightly conclude, that it cannot: Therefore, though a mans conversion be resisted by the corrupt heart & will of a man, yet when it is overcome by the grace of God, it turneth willingly unto him. Therefore this argument, though it seem strange, yet we may say of it as he in another case, *Hoc argumentum non venit à Deo Snada.*

7. *Then*

7. *Then men may ſit ſtill and never ſtirre, onely expecting when grace ſhall come; for, if we have no power, why are men exhorted to come to Chriſt, and reade the Word?* And indeed, this hath ſo wrought upon ſome, that they have not uſed any meanes at all, but expect Gods providence to be a ſupplyer of all, as *Brentius* (if I miſtake not) relateth of an Anabaptiſt woman, who invited many to ſupper, and never provided any thing, expecting God would do it. Now this Queſtion is built upon a falſhood, as if a mans working were wholly excluded; whereas you are to know, that there are two kinds of holy things:

Gods working upon the heart of a ſinner for converſion, excludes not mans working.

1. *There are holy things that are internally and eſſentially ſo*, and theſe we cannot doe without God, *John* 15. *Without me ye can do nothing. Auſtin* obſerves the emphaſis; he doth not ſay, *No hard thing*, but *nothing*: and he doth not ſay *Perficere*, perfect; but *Facere*, you cannot doe it any way.

2. *There are holy actions externally ſo*, as to come to heare the Word preached, to reade and meditate upon the Word: experience teacheth, that men have a naturall power to this; witneſſe thoſe many Comments and learned Expoſitions, that men without any grace have made upon the Scripture. Now it's true, to doe any of theſe holily is Gods act, *The naturall man perceiveth not the things of God:* and, *God opened Lydia's heart.* But yet God converteth in the uſe of theſe meanes. He will not ordinarily change the heart of any, that doth not wait at the gates of wiſdome. Therefore God doth not work upon the heart, as the Artificer uſeth his inſtrument, but he commands to reade and hear; and this is the organ, or the meanes by which the Spirit of God will change his heart. Now indeed, when a man readeth or heareth any naturall or philoſophicall truth, he is able by theſe φυσικαὶ δυνάμεις, ſtrength left in nature, to comprehend them, but he cannot in the ſame manner bring forth any thoughts or affections of heart ſutable unto thoſe ſpirituall myſteries laid open before him. But now the patrons of Nature ſpeak otherwiſe; they ſay it is, as if a man, almoſt ſpent by a diſeaſe, ſhould receive phyſick, and ſo that phyſick doth repaire and increaſe ſtrength, not infuſe ſtrength: Or, as a bird tyed by a ſtring, that hath a power to flye, onely is outwardly hindered, ſo that they

ſuppoſe

ſuppoſe a latent power in Nature to be excited and ſtirred up by grace: we ſay, the power muſt be firſt infuſed.

Though wicked men cannot but ſinne in praying and hearing, yet they are bound to theſe duties.

8. *If they thus neceſſarily ſin, then they were not bound to pray, nor to come to hear the Word of God preached; for then alſo they ſin. And no man is bound to ſin.* Now to this the anſwer is clear, that though a wicked man cannot but ſinne in praying and hearing, yet he is bound to theſe things: and the reaſon is, becauſe, that he ſinneth in them, it is meerly accidentall, but the duty is a duty eſſentially in it ſelf; and a man muſt not omit that which is *per ſe* requiſite, for that which is accidentally forbidden: ſo that his reſolution ſhould not be, not to pray, or to heare, but *deponere peccatum*, to lay down his ſin, which corrupteth, leaveneth, and maketh ſowre all he doth. Beſides, there is leſſe judgement to him that prayeth, then to him that prayeth not, although in ſome particular conſideration his aggravation may be the greater.

God doth not bind himſelf to this way.

9. *The Scripture doth ſay*, To him that hath, ſhall be given, *and, when God diſtributed his talents, it was to every one as he was able*, Matth. 25. If we anſwer to this, that *theologia ſymbolica non eſt argumentativa*, that is denyed, and is now a-late queſtioned; although *Auſtins* and others compariſons about parables muſt needs be granted: which are, As in a picture there are lineaments and eſſentials of it, but, beſides theſe, the ſhadowes and colours, which are for meer ornament; ſo in Parables: Or, as others, As in the muſicall inſtrument, onely the ſtrings touched make the noiſe or tune, yet they could not do ſo, unleſſe faſtened unto the wood; ſo onely the ſcope of the parable is that which is argumentative, though this principall have many acceſſaries joyned to it: And thus we may ſay of that paſſage, καθ' ἰδίαν διάμετρον, that it's taken from the cuſtome of men, and goeth to make up the parable. But let us conſider it otherwiſe, and *Theophylact* referreth it dangerouſly to our preparations and diſpoſitions. *In the veſſell* (ſaith he) *which I am to bring to God, he poureth in his gift: If I bring a little veſſell, he giveth a little gift; if a great veſſell, he giveth a great gift*: But, ſeeing that under the name of theſe talents, be underſtood not onely *dona ſanctificantia*, but *miniſtrantia*, and the Apoſtle ſaith expreſly, that the Spirit

rit of God giveth these diversity of gifts, as he pleaseth, this wholly overthroweth that exposition. Therefore the Papists, *Barradius* and *Maldonat*, do confesse it makes onely *ad ornatum, non ad rem per parabolam significatam*; and that it's taken from the custome of men, who use indeed to look to the gifts of men, their prudence and fidelity: but we know by experience, God did not so. But if we make an argument of it, then this disposition or capacity must be either supernaturall, and then it's the gift of God; or if of naturall capacity, as sometimes to him that hath excellent parts, a prompt wit, an happy memory, God giveth the habit of Divinity (for there is such a thing that is distinct from the habit of faith) and a gift of interpreting Scripture, although that naturall dexterity be a gift of God also, but in another kind; and then God doth not tye or bind himself to this way: and therefore, if we should say, as some do, God gave the spirit of government to *Moses*, because by nature he was most prudent and meek; yet it's not universally so, because God gave to *Saul* a spirit of government from his own meere good will, without any respect to *Saul*. And how many men of parts have been so farre from being blest, because of these naturall endowments, that they have turned their wedge of gold into an idoll, to worship it?

Use 1. To extoll the work of grace for the initiall, progressive, and consummative work of conversion: for by all that hath been said, you have seen the weaknesse of nature, and the power of grace; the strength of our disease, and the necessity of a physician. How uncomfortable will it be when thou dyest, to commit thy soule to that grace, which thou hast disputed against? And be not content with giving something to it, unless thou give all to it; Grace that justifieth, Grace that sanctifieth, Grace that saveth.

Use 2. Not to abuse the doctrine of grace to idlenesse or negligence. You see how both these promises and precepts, grace and duties, may be reconciled. And as not to negligence, so not to curious disputes: doe not so trouble your selves about the doctrine of grace, that you feel not the power of grace in your hearts; and doe not so farre dispute about your naturall corruption,

tion, and how deep you are in it, as not to labour to get out of it. *Austin* compareth this to one, who being fallen into a great pit, his friend asked him how he came in; Nay (saith he) rather seek how to get me out. And thus doe ye in these matters of sin, wherein you are wholly plunged.

Lecture XI.

Genes. 2. 17.

But of the tree of knowledge of good and evil thou mayest not eate; for in the day thou eatest thereof, thou shalt surely die.

WE come now in order to the law God gave *Adam*; and this may be considered two wayes: First, as *a Law*, secondly, as *a Covenant*. We will handle it first in the former notion. Now, because the law God gave *Adam* was partly naturall, and partly positive, both which did goe to the making up of that covenant, I shall handle both those distinctly: and first, let us consider Gods *positive law* in the text, which is also called by Divines, a *symbolicall precept*, because the obedience unto it was a *symbolum* or outward testimony of our homage and service to God. And the object of this command is not a thing good or bad in its own nature, but indifferent, and only evil because prohibited: So that in the words you have the object of this negative precept described two wayes; first, by that which is proper to it, the tree of knowledge of good and evil: secondly, by that which is accidentall to it, *viz.* death infallibly upon the eating of it. And that this commandement might be the better received, in the Verse before, God giveth a large commission to eate of any other tree besides this. When God made this world as a great house, he puts man into it as his tenant; and by this tryall of obedience, he must acknowledge his Land-lord. That *Adam* did eate in the state of innocency, and was hungry, doth appeare by this text; onely hunger was not in him, as it is in us, with paine and trouble. The difficulties must be handled in the

the opening of the doctrine, which is, *That God besides the naturall law engraven in* Adams *heart, did give a positive law, to try his obedience.*

The doubts in explicating of this point are, 1. *What is meant by the tree of knowledge of good and evill?* And here, certainly, wee must take heed of being too curious, lest, as it was *Adams* sin, to eate of it; so it may be our curiosity to dive too farre into the knowledge of it. Now when I aske what is meant by it, I doe not understand what kind of fruit or tree it was, whether apple or fig, (that cannot be determined) but why it had that name. The Rabbins, who have as many fooliſh dreames about the Old Teſtament, as the Friars about the New, conceive *Adam* and *Eve* to be created without the uſe of reaſon, and that this tree was to accelerate it. And, indeed, the Socinians border upon this opinion, for they ſay, *Adam* and *Eve* were created very * ſimple, and weak in underſtanding; and, ſay they, it's impoſſible to conceive, that if *Adams* ſoule were created ſo adorned with all knowledge and graces (as the firmament is beſpangled with ſtars) how he ſhould come to eate of the forbidden fruit, or to ſin againſt God.

* *Tanta fuit Adami rerum conditi ſtupiditas, ut major in infantes cadere non poſſit.*

But both theſe are falſe. That he had perfect knowledge, appeareth in his giving names to the creatures, and to *Eve*, ſo fitting and apt; and, *Eph.*3. the image of God is ſaid to have a renewed mind: and that though thus knowing, he did yet ſin; and though thus holy, hee did yet fall; it was becauſe hee was not perfectly confirmed, but mutable. Indeed Divines doe much labour to expreſſe how his ſin did begin, whether in the Will firſt, or in the Underſtanding; but that is impertinent to this matter. That which is the moſt received, both by *Auſtin* and others, is, that it was ſo called, not from any effect, but from the event, becauſe it did indeed experimentally make to know good and evill: and ſo it's uſuall in Scripture to call that by a name, which it had afterward. Now though this be generally received, and cannot well be rejected, yet certainly it may be further ſaid, that it was not called ſo by the meere event, but by the divine decree and appointment of God, as being given to be a boundary and limit to *Adam*, that hee ſhould not deſire to know more, or otherwiſe then God had appointed.

The tree of knowledge why ſo called.

God, besides the naturall law engraven in *Adams* hear, did give a positive law:

2. *Why God would give a positive law, besides that of the naturall law in his heart.* There are these reasons commonly given:

1. That the power which God had over him might be the more eminently held forth.

1. *That hereby Gods dominion and power over man might be the more acknowledged:* for to obey the naturall law, might be a necessary condition, and not an act of the Will: Even as the Heathens doe abstaine from many sins, not because forbidden by God, but as dissonant to their naturall reason. And even among Christians there is a great deale of difference between good actions, that are done because God commands, and because of a naturall conscience. These two principles make the same actions to differ in their whole nature. Therefore God would try *Adam* by some positive law, that so the dominion and power which God had over him might be the more eminently held forth: and therefore *Adam* in this was not to consider the greatnesse or goodnesse of the matter, but the will of the commander.

2. To try and manifest *Adams* obedience.

2. Another reason, which floweth from the former, is, *that so* Adams *obedience might be the more tryed, and be manifested to be obedience.* For, as *Austine*, speaking of himselfe in confessing his wickednesse, that *though he had no need or temptation to sin, yet to be a sinner he delighted in that*; *Nulla alia causa malitia, nisi malitia:* so on the contrary, it's an excellent aggravation of obedience, when there is *nulla alia causa obedientiæ, nisi obedientia*; so that the forbearing to eate, was not from any sin in the action, but from the will of the law-giver. And *Austine* doth well explaine this: *If a man* (saith he) *forbid another to touch such an herb, because it's poyson, this herb is contrary to a mans health, whether it be forbidden or no: Or if a man forbid a thing, because it will be an hinderance to him that forbiddeth; as to take away a mans mony, or goods, here it's forbidden, because it would be losse to him that forbiddeth: but if a man forbids that which is neither of these waies hurtfull, therefore it's forbidden, because* bonum obedientiæ per se, & malum inobedientiæ per se monstraretur.

And this is also further to be observed, that though the obedience unto this positive law be far inferiour unto that of the morall law, because the object of one is inwardly good, and the object of the other rather a profession of obedience, then obedience; yet the disobedience unto the positive law is no lesse hainous

nons then that to the morall law, because hereby man doth professedly acknowledge he will not submit to God: Even as a vassall, that is to pay such homage a yeare, if he wilfully refuse it, doth yearly acknowledge his refractorinesse. Hence the Apostle doth expressly call *Adams* sin *disobedience*, *Rom.*5. not in a generall sense, as every sin is disobedience; but specifically it was (strictly taken) the sin of disobedience: he did by that act cast off the dominion and power that God had over him, as much as in him lay; and though pride and unbelief were in this sin, yet this was properly his sin.

3. *Why God would make this law, seeing he fore-knew his fall, and abuse of it.* For such is the profane boldnesse of many men, that would have a reason of all Gods actions, whereas this is as * if the Owle would look into the Sun, or the Pigmee measure the Pyramides. Although this may be answered without that of *Pauls*, *Who art thou, O man, &c.* for God did not give him this law to make him fall; *Adam* had power to stand. Therefore the proper essentiall end of this commandement was to exercise *Adams* obedience. Hence there was no iniquity or unrighteousnesse in God. *Bellarmine* doth confesse, that God may doe that, which if man should doe, hee sinned: as, for instance, Man is bound to hinder him from sin that he knoweth would doe it, if it lay in his power; but God is not so tyed, both because hee hath the chiefe providence, it's fit he should let causes work according to their nature; and therefore *Adam*, being created free, hee might sin, as well as not sin; as also because God can work evill things out of good; and lastly, because God, if hee should hinder all evill things, there would many good things be wanting to the world, for there is nothing which some doe not abuse. The English Divines in the Synod of Dort held, that *God had a serious will of saving all men, but not an efficacious will of saving all*: Thus differing from the Arminians on one side, and from some Protestant Authours on the other side; and their great instance of the possibility of a *serious will* and *not efficacious*, is this of Gods to *Adam*, seriously willing him to stand, and withall giving him ability to stand; yet it was not such an efficacious will, as *de facto* did make him stand; for, no question, God could have confirmed the will of *Adam* in good, as well as

The proper essentiall end of the positive law was to exercise *Adams* obedience.

* *Altitudinem consilii ejus penetrare non possum, & longè supra vires meas esse confiteor*, Aug.

that of the Angels and the glorified Saints in heaven. But concerning the truth of this their Assertion, we are to enquire in its time. But for the matter in hand, if by a *serious will* be meant a will of approbation and complacency, yea and efficiency in some sense, no question but God did seriously will his standing, when he gave that commandement. And howsoever *Adam* did fall, because he had not such help that would in the event make him stand, yet God did not withdraw or deny any help unto him, whereby he was enabled to obey God. To deny *Adam* that help, which should indeed make him stand, was no necessary requisite at all on Gods part.

But secondly, that of *Austins* is good, *God would not have suffered sin to be, if he could not have wrought greater good then sin was evill:* not that God needed sin to shew his glory; for he needed no glory from the creature: but it pleased him to permit sin, that so thereby the riches of his grace and goodnesse might be manifested unto the children of his love. And if Arminians will not be satisfied with these Scripture considerations, wee will say as *Austine* to the Hereticks, *Illi garriant, nos credamus*; Let them prate while we beleeve.

The positive law did lay an obligation upon *Adams* posterity.

5. *Whether this law would have obliged all posterity.* And certainly wee must conclude, that this positive command was universall, and that *Adam* is here taken collectively; for, although that *Adam* was the person to whom this command was given, yet it was not personall, but to *Adam* as an head, or common person: Hence *Rom.*5. all are said to sin in him, for whether it be *in him*, or, *in as much as all have sinned*, it cometh to the same purpose; for how could all be said to have sinned, but because they were in him? And this is also further to be proved by the comminination, *In the day thou eatest thereof, thou shalt dye*: now all the posterity of *Adam* dyeth hereby. Besides, the same reasons which prove a conveniency for a positive law, besides the naturall for *Adam*, doe also inferre for *Adams* posterity. It is true, some Divines that doe hold a positive law would have been, yet seem to be afraid to affirme fully, that the posterity of *Adam* would have been tryed with the very same commandement of eating the forbidden fruit: but I see no cause of questioning it. Now all this will be further cleared, when wee

come

come to shew, that this is not meerly *a law*, but *a covenant*, and so by that meanes there is a communicating of *Adams* sinne unto his posterity. And, indeed, if God had not dealt in a covenant way in this thing, there could be no more reason, why *Adams* sinne should be made ours, then the sinnes of our immediate parents are made ours. I know *Peter Martyr* (and he quoteth *Bucer*) is of a minde, that the sinnes of the immediate parents are made the sins of the posterity; and *Austin* inclineth much to that way: but this may serve to confute it, that the Apostle, *Rom.* 5. doth still lay death upon one mans disobedience. Now, if our parents and ancestors were as full a cause as *Adam* was, why should the accusation be still laid upon him? But of this more hereafter.

6. *How the threatning was fulfilled upon him, when he did eat of the forbidden fruit.* We need not run to the answer of some, that this was spoken onely by way of threatning, and not positively, as that sentence upon the Ninivites; for these conclude, therefore *Adam* died not, because of his repentance: but *Adam* did not immediately repent, and when he did, yet for all that he died. Others reade it thus, *In the day thou eatest thereof*, and then make the words absolute that follow, *Thou shalt die*: as if God had said, There is no day excepted from thy death, when thou shalt eate. But the common answer is best, which takes *to die*, for *to be in the state of death*: and therefore *Symmachus* his translation is commended, which hath, *Thou shalt be mortall*; so that hereby is implyed a condition and a change of *Adams* state as soon as he should eate this forbidden fruit: And by *death*, we are not onely to meane that of the actuall dissolution of soule and body, but all diseases and paines, that are the harbingers of it. So that hereby Christians are to be raised higher, to be more Eagle-eyed, then Philosophers: They spake of death and diseases, as tributes to be paid, they complained of Nature as a step-mother; but they were not able to see in the cause of this. Yea, in this threatning we are to understand spirituall death, and eternall also. Indeed, it's made a question, *Whether if Adam had continued, he should have been translated into heaven, or confirmed onely in Paradise?* but that his

Adam by eating the forbidden fruit, became mortall, and in the state of death, not naturall onely, but spirituall and eternall also.

his death would have been more then temporall, appeareth fully by *Rom.* 5. Indeed, the things that concern heaven and hell, or the resurrection, are not so frequently and plainly mentioned in the Old Testament as in the New; yet there are sufficient places to convince, that the Promises and threatnings in the Old Testament were not onely temporall, as some doe most erroneously maintain.

Adam before his sin was immortall.

7. *Whether* Adam *was mortall, before his eating of the forbidden fruit.* And this indeed is a very famous question, but I shall not be large in it. The orthodox they hold, that immortality was a priviledge of innocency, and that *Adams* body then onely became mortall, when his soule was made sinfull. This is vehemently opposed by Papists, and by Socinians: now they both agree, that man should not actually have dyed, but for sin; only they say, he was *mortall*, as the Socinians, or immortall, by a meere supernaturall gift of God. But a thing may be said to be *immortall* severall wayes, as the Learned observe: 1. From an absolute necessity, either inward or outward, in this sense God only is said to be immortall. 2. When there is no inward materiall cause of dissolution, though outwardly it may be destroyed, and thus are Angels, and the soules of men. 3. A thing may be said to be immortall by some speciall gift and appointment of God, as the bodies glorified: and, as some say, the heavens and maine parts of the world shall have only a qualitative alteration, not a substantiall abolition. 4. That is immortall, which hath no propensity to death, yet such a condition being put, it will die; and thus *Adam* was: therefore in some sense he may be said mortall, in another immortall: But because he is commonly called mortall that is obnoxious to death, therefore we say, *Adam*, before his sin, was immortall; and this is abundantly confirmed by this sentence of comminations. And therefore though *Adam* would have eaten and drunk, though his body was elementary, and the originall of it dust, though he would have begotten children; yet none of these can prove him mortall, because the righteousnesse in his soule would have preserved the fit temperament of his body, especially having Gods Promise made to his obedience.

A thing may be said to be *immortall* foure wayes.

8. *Whether*

8. *Whether upon this threatning*, Thou shalt die, *can be fixed that curſed opinion of the mortality of the whole man, in ſoul as well as body.* Of all the errours that have riſen up, there is none more horrid in nature, and more monſtrous in falſhood then this: ſo that if it could be true of any mans ſoul, that it was not an immateriall ſubſtance, but onely a quality of the temperament; it would be true of the Authour of that Book, which ſeemeth to have little ſenſe and apprehenſion of the divine authority in the Scriptures concerning this matter. What an horrid falſhood is it to call the doctrine of the immortall ſoul an hell-hatched doctrine? And what a contradiction alſo to call it hell-hatched, when yet he holdeth there is no hell? But certainly you would think, for a man to dare to broach ſuch an opinion, he muſt have places of Scripture as viſible as the Sun. But this Text is his *Achilles*, and all the reſt ſhrowd under this, from which he frames his firſt and chiefeſt argument, thus:

The mortality of the whole man cannot be evinced from this threatning, *In the day thou eateſt thereof, thou ſhalt die.*

What of Adam *was immortall through innocency, was to be mortaliz'd by tranſgreſſion:*

But whole Adam *was in innocency immortall:*

Therefore *all and every part, even whole man was lyable to death by ſin.* But what Logician doth not ſee a great deale more foiſted into the Concluſion, then was in the Premiſes? *Whole* Adam *was to be mortaliz'd*, therefore *all and every part*. What a *non ſequitur* is here? That is true of the whole, as it is the whole, which is not true of every part. If I ſhould ſay, Whole Chriſt dyed, (for death is of the concrete, the perſon) therefore all and every part of Chriſt died, therefore his divine nature died; this would be a ſtrange inference: yet upon this fallacy is the frame of all his arguments built. Man is ſaid to be mortall, whole man dieth, therefore every part of man dieth. There is difference between *totum* and *totalitas*, the *whole*, and *every part of that whole*. It's true, death doth bring the *compoſitum*, the perſon, to a *non*-entity, but not every part of that *compoſitum* to a *non*-entity.

Beſides, that which was immortall, is mortalized, according to their natures, the ſoule dieth a ſpirituall and an eternall death. But ſee how the devill carries this man further, and ſets

sets him upon the pinacle of errour, and bids him throw himself head-long; because he doth evidently say, that if the souls were destroyed as well as the bodies, then there would be no heaven nor hell as yet; he is bold, and confesseth there is none till the resurrection. Now if this be so, then how shall that be true, that the heaven must contain Christ till he come? This doth exceedingly puzzle him, but he takes *the heaven* for the place where the Sun is, and concludes peremptorily (as if he had been in the same also) that Christs glorified body is in the Sun: *Without doubt* (saith he, pag. 33.) *he must be in the Sun*; and (saith he, pag. 34.) *The Sun may be called well the right hand of God, by which through Christ in him we live, and move, and have our being*: and there speaketh nothing but darkness about light, as that the Sun is the vaile, to keep off the light of Christs body from us, which otherwise would be so glorious, we could not see it and live. But how dare any man make this interpretation, *The heavens must contain him*, that is, he must be in the Sun, *till he come to restitution of all things*? The naming of these things is confutation enough, onely this I brought as in a passage meerly, to see what cause we have to pray to God to keep us from our selves, and our own presumptuous thoughts.

Use 1. Of Instruction, that a law may be made, even to a righteous man, and that threatnings may be menaced to a man, who yet is not under the actuall curse and damning power of the Law.

Use 2. To see the goodness of God, that tryed *Adam* but with one positive precept. This should be a caution against multitude of Church precepts: how did *Austin* complain of it, and *Gerson* in his time?

Use 3. How the devill doth still prevaile over us with this temptation of knowledge. There were Hereticks called *Gnostici*, and *Ophitæ*. This desire to eate of the tree of knowledge, hath brought much ignorance and errour. I know there are many people so sottish and stupid, that the divell could never intice them with this temptation: They account it a trouble, even the knowledge of meere necessary things to salvation; but when

men

men desire to know above that which is written, this is a dangerous precepice.

Use 4. To take heed of our selves. If *Adam*, thus perfect, did faile in a command of tryall about so little a matter, take heed where you set gun-powder, seeing fire is in your heart. Compare this of *Adams* with that of *Abraham*, what a vast difference? *Austin* thanks God that the heart and temptation did not meet together.

Lecture XII.

Gen. 1. 26.

And God said, Let us make man in our image, after our likeness.

YOu have heard of a two-fold law given to *Adam*: one by outward prescript, for tryall and exhortation of his obedience, the other by implantation, which was the *Morall Law*, and of that at this time.

When God had made all other things, then man, the immediate and proxime end, was created; it being Gods goodnesse to make no living creature before he provided the food and nourishment of it. And thus man, the last, but the choicest externall and visible piece of his workmanship, is created, but in a great difference from the former; for his creation is brought in by way of deliberation and advice, *Let us make man*: which words denote, 1. The excellency of the man to be made, 2. The Mysterie of the Trinitie is here implyed; for, howsoever the Jewes would have it, that he spoke to the Angels, or the inanimate creatures: or others, that the word is used in the Plurall Number for dignitie sake, as they shew examples in the Hebrew: yet we rather joyn with those that doe think it implyed, not indeed that this text of it self can prove a Trinity, for the Plurall Number proveth no more three, then foure or two, but with other places that doe hold forth this doctrine more expresly: so that in the words you have the noble and great effect, *Man*;

the wise and powerfull efficient, *God*; the excellent and admirable pattern or exemplar, *After our image*: God made man after his image, and so implanted it in him, that that image could not be destroyed, unlesse man destroyed himself; not that this image was his naturall substance and essence, but it was a concreated perfection in him. Now, for the opening of this truth, let us consider these particulars:

Image, and *likenesse* signifie one and the same thing.

1. *Whether* image *or* likenesse *doe signifie the same thing*. For the Papists, following the Fathers, make this difference: That *image* doth relate to the naturalls that man hath, his rationall soule with the naturall properties; and *likenesse* to the gratuitalls or supernaturalls, which were bestowed upon him. Now the Orthodox, especially the Calvinists, though they deny not but that the soule of a man, with the faculties thereof, may be called the *image of God*, secondarily and remotely, (herein differing from the Lutherans, who will not acknowledge thus much) so that principally and chiefly it be placed in righteousnesse and holinesse; yet they say, this cannot be gathered from the words, for these reasons: 1. Because *verse* 27. where there is the execution of this decree in the text, there onely *likenesse* is named, and *Gen.* 9. there is onely *image* named, and *Gen.* 5. *Adam* is said to beget *Seth after his image and likenesse*; where such a distinction cannot be made: and this is so cleare, that *Pererius* and *Lapide* doe confesse it. Nor is that any matter, because they are put down as two Substantives: for that is usuall with the Hebrewes, when the later is intended onely as an Adjective: so *Jerem.* 29. 11. *To give you an end and expectation*, that is, *an expected end*; so here, *image* and *likenesse*, that is, *an image most like*.

An Image consists in likenesse to another pattern after which it is made.

2. *It's considerable in what an* image *doth consist*. Now the Learned, they speak of a four-fold *image*, or *likenesse*: 1. *When there is a likenesse in an absolute agreement in the same nature*: and thus the Son of God is the *expresse image of the Father*. 2. *By participation of some universall nature*: so a man and a beast are alike in their common nature of animality. 3. *By proportion onely*: as the Pilot of a ship, and the Governour in the Common-wealth are alike. 4. *By agreement of order, when one thing is a pattern for another*

A Four-fold image.

another to be made after it: and this is properly to be an *image*; for two things goe to the nature of an *image*: 1. *Likenesse*, and then 2. that this *likenesse be made after another as a pattern.* Thus one egge is like another, but not a pattern of another: so man was made like Angels, yet not after their *image*, as the Socinians would have it. So that, to be made after the image of God, implieth a likenesse in us to God; and then, that this likenesse in us, is made after that pattern which is in God. And howsoever man is a body, and God a spirit; yet this image and likenesse may well be in other considerations. It was the opinion of *Osiander*, that therefore we are said to be made after the image of God, because we are made after the likenesse of that humane nature, which the second Person in Trinity was to assume: and this hath been preached alate as probable; but that may hereafter be confuted, when we come to handle that Question, *Whether Christ, as a Mediatour, was knowne and considered of in the state of innocency?*

3. *Let us consider in what that* image *or* likenesse *doth consist.* Where, not standing upon the rationall soule of a man, which we call *the remote image of God*, in which sense, we are forbid to kill a man, or to curse a man, because he is made after the image of God; we may take notice of the severall perfections and qualifications in *Adams* soul: As, 1. *In his* Understanding *there was an exact knowledge of* divine *and* naturall *things:* Of *divine*, because otherwise he could not have loved God, if he had not known him, nor could he be said to be made *very good.* Hence some make a three-fold *light:* 1. That *of immediate knowledge*, which *Adam* had. 2. The light *of faith*, which the regenerate have. 3. The light *of glory*, which the Saints in heaven have. Now how great is this perfection? Even *Aristotle* said, that *a little knowledge, though conjecturall, about heavenly things, is to be preferred above much knowledge, though certain, about inferiour things.* How glorious must *Adams* estate be, when his Understanding was made thus perfect? And then for *inferiour things*, *the creatures*, his knowledge appeareth in the giving of Names to all the creatures, and especially unto *Eve*. *Adam* indeed did not know all things, yea he might grow in experimentall knowledge; but all

The image of God in *Adam* consisted in the severall perfections and qualifications in his soul.

1. In his *Understanding* was exact knowledge of divine and naturall things.

things that were neceſſary for him, created to ſuch an happy end, to know, thoſe he did: but to know that he ſhould fall, and that Chriſt would be a Mediatour, theſe things he could not, unleſſe it were by revelation, which is not ſuppoſed to be made unto him. So, to know thoſe things which were of ornament and beauty to his ſoul, cannot be denyed him. Thus was *Adam* created excellent in intellectuall abilities; for ſapience, knowing God; for ſcience, knowing the creatures; and for prudence, exquiſite in all things to be done.

3. His *Will* was wonderfully good, and furniſhed with many habits of goodneſſe.

2. *His* Will, *which is the univerſall appetite of the whole man, which is like the ſupreme orbe, that carrieth the inferiour with the power of it, this was wonderfully good, furniſhed with ſeverall habits of goodneſſe, as the firmament with ſtars:* for in it was a propenſity to all good, *Epheſ.*4.24. It's called *righteouſneſſe* and *true holineſſe:* and *Eccl.*7.29. God made man *upright:* His *Will* was not bad, or not good, that is, indifferent; but *very good.* The imaginations of the thoughts of his heart were only good, and that continually. And certainly if *David*, *Job*. and others, who have this image reſtored in them but in part, doe yet delight in Gods will, how much more muſt *Adam*, who when he would doe good, found no evil preſent with him? He could not ſay as we muſt, *Lord, I beleeve, help my unbelief:* Lord, I love, help my want of love. He could not complain, as that man, *Libentèr bonus eſſe vellem, ſed cogitationes meæ non patiuntur.*

Yet, though his Will was thus good, he needed help from God to be able to doe any good thing. I know there are ſome learned Divines, as *Pareus*, that doe deny the holineſſe *Adam* had, or the help God gave *Adam*, to be truly and properly called *grace*; *righteouſneſſe* they will call it, and *the gift of God*, but not *grace*. Therefore *Pareus* reproveth *Bellarmine* for ſtiling his Book *de gratia primi hominis:* and his reaſon is, becauſe the Scripture makes that onely grace which comes by Chriſt, and when the ſubject is in a contrary condition, as we are; but it was not ſo with *Adam:* but I cannot tell whether this be worth the while to diſpute. This is certain, firſt, that *Adam* could not perſevere or continue in obedience to God, without help from God. Nor ſecondly, was he confirmed in a ſtate of goodneſſe, as the

Angels are; yea, as every godly man now is through Christ: and therefore being mutable, we may well conceive a possibility of his falling, though made thus holy.

3. *In his* Affections. 1. *These tempests and waves were under the command of that holinesse:* They were to *Adam* as wings to the bird, as wheels to the chariot; and he was not, as *Actæon*, devoured of those that followed him, as it is with us: for, if you consider *Affections* in the rise of them, they did not move, or stirre, but when holinesse commanded them. This is proved, in that he was made right: Therefore there could not any *Affection* stirre or move irregularly; as it's said of Christ, *he groaned in spirit, he troubled himself.* There were indeed *Affections* moving in Christ, and so in *Adam*; but they were as clean water moved in a clear glasse: but in us they are as water stirred in a muddy place, which casteth great defilement. *Adam* therefore, being made right, he could set his *Affections*, as the Artificer doth his clock, to make it strike when and what he will.

3. In his *Affections* regularity and subjection.

2. *These* Affections *are subjected in regard of the continuance of them.* When our Affection and Passions are raised, how hardly are they composed again? how are we angry, and sin? how doe we grieve, and sin? whereas in the state of innocency, they were so under the nurture of it, that, as we command our dogs to fetch and carry, and to lay down; so could *Adam* then do, bid come fetch such an object, and then bid it to lay down again.

3. *In regard of the degrees of them.* We are so corrupted, that we cannot love, but we over-love; we cannot grieve, but we over-grieve: All our heat is presently feaverish; but it was then far otherwise. Now then by this *righteousnesse* you may perceive the glorious image that God put upon us, and apply it to us, who are banished not onely out of a place of Paradise, but out of all these inward abilities: and who can deplore our estate enough?

Thus was the *Morall Law* written in his heart: and what the command is for direction, that he was for conversation. And howsoever the Socinians deny this law written in his heart, yet acknowledging he had a conscience, which had dictates of that which was good and righteous, it amounts almost to as much.

Nor

Nor is it any matter, though we reade not of any such outward law given to him: nor is it necessary to make such a Question, *Whether the breach of the Morall Law would have undone* Adam *and his posterity, as well as the transgression of the positive law.* For all must necessarily think, that the *Morall Law* implanted in his heart, and obedience thereunto, was the greatest part of *Adams* happinesse and holinesse. Although we told you, disobedience unto that positive precept, which was onely for tryall, might in some sense be judged more hainous, then disobedience to the *Morall Law.*

2. The image of God consisted in a freedome from all misery and danger.

In the next place, *the image of God did consist in a freedome from all feare of misery and danger, even proportionably as God is without feare:* And this happinesse is the consequent of his holinesse. And if it be true of the image of God repaired in us, that it is to make us *serve him without fear, all the dayes of our life,* how much more must it be verified of *Adam* in that estate? And if you demand how *Adam* could be without feare, seeing he knew he might fall, and so become miserable: the Answer is to be taken from that state wherein he was created; having no guilt within him, he could have no feare: Even as some learned men say, the godly shall remember their sins in heaven, yet without shame and sorrow, because that glorified nature is not capable of it. And this is a reason why *Eve* was not afriend of the Serpent, though it was used by the devill to speak.

3. It consisted in that dominion and soveraignty *Adam* had over the creatures.

Lastly, *this image of God consisted in the dominion and soveraignty he had over the other creatures.* And this was rather a consequent of this image, then part of it: for when God had declared his will to make man after his image, then he also said he should rule over the rest. The Socinians indeed make this the onely ground or particular wherein this image doth consist, and therefore hold that the woman was not made after the image of God, because she was made in subordination to the man. But that is easily answered; for, although she was made in subjection to him, yet with dominion over the rest of the creatures. Now we might adde also, that in this body there was something of Gods image, as the impassibility of it, and the immortality: but these things do not come within my subject.

We

We therefore come to ſhew the properties of this righteouſneſſe and holineſſe that was thus fixed in *Adams* heart.

That righteouſneſſe and holineſſe fixed in *Adam* was, 1. Originall.

1. *It's called* originall, *to differance it from actuall holineſſe*; as we call it *originall ſin*, to diſtinguiſh it from *actuall*: and therefore the Learned call it *originall*, partly *in regard of it ſelf*, becauſe it was the firſt righteouſneſſe; partly *becauſe of* Adam, who had it as ſoon as he was created. As the Schools ſay of originall ſin, *Quàm primum originatur homo, originatur itidem peccatum*; ſo we may of *Adam* in his righteouſneſſe, *In ortu virtus*, as the Father ſaid, *In ortu vitium eſt*: and partly *in regard of his poſterity*, for it ſhould have been propagated to them.

2. Univerſall.

2. Another property of this righteouſneſſe is, *That it is univerſall, comprehending the rectitude of all the parts and faculties of the ſoul*: ſo that *Adam* was, for his ſoul, as *Abſalom* is ſaid to be comely for his body, from the head to the foot no blemiſh at all; ſo that this was not a perfection in one part onely, but all over; as our corruption makes us, as he ſaid of the Martyr wounded in many places, *totum vulnus*.

3. Harmonious.

3. *It was harmonious*: there was not onely rectitude in every part, but a ſweet correſpondency one with the other; there was no rebellion or fight between the inferiour appetite and the underſtanding. Therefore ſome learned men ſay, This righteouſneſſe is not to be conceived as an aggregation of ſeverall habits, but as an inward rectitude of all faculties: Even as the exact temperament of the body is not from any ſuperadded habit, but from the naturall conſtitution of the parts.

4. A perfection due unto him, upon ſuppoſition of the end wherunto God made him.

4. This righteouſneſſe and holineſſe *it was a perfection due to* Adam, *ſuppoſing the end to which God made him*. If God required obedience of *Adam* to keep the law, and happineſſe thereupon, it was due not by way of merit, but condecency to Gods goodneſſe, to furniſh him with abilities to performe it; as the ſoul of *Adam* was a due to him, ſuppoſing the end for which God made him. Indeed, now it's of grace to us, and in a far different conſideration made ours, becauſe we loſt it. Laſtly, this was to be a propagated righteouſneſſe; for, as it is to be proved hereafter, God did all this in a way of covenant with *Adam*, as a publike perſon: And howſoever every thing that *Adam* did perſonally

ſonally was not made ours, (we did not eate in his eating, nor drink in his drinking, we did not dreſſe the garden in his dreſſing of it) yet that which he did federally, as one in covenant with God, that is made ours; ſo his ſin and miſery is made ours, then his righteouſneſſe and happineſſe: As it is now, *By one man ſin entred into the world, and death by ſin*; ſo then it would have been by one man righteouſneſſe, and life by righteouſneſſe.

Queſtions to be made:

Righteouſneſs was a perfection ſutable and connaturall to *Adam*.

1. *Whether this righteouſneſſe was naturall to* Adam, *or no?* Howſoever ſome have thought this a meere contention of words, and therefore if they were well explained, there would be no great difference; yet the Papiſts make this a foundation for other great errours: for, grant this righteouſneſſe to be ſupernaturall to *Adam*, as it is to us, then 1. it will follow, That all the motions riſing in the Appetite againſt Reaſon, are from the conſtitution of our nature; and ſo no more ſin, then hunger and third is. 2. That free-will is ſtill in us, and that we have loſt nothing but that which is meerly ſuperadded to us. Or they compare this righteouſneſſe *Adam* had, ſometimes to an Antidote, which preſerves againſt the deadly effect of poyſon: ſometimes to a bridle, that rules the horſe; ſo that they ſuppoſe mans nature would of it ſelf rebell, but onely this was given to *Adam* to check it: ſometimes to *Sampſons* haire, whereby he had ſupernaturall ſtrength, but when that was cut off, he had onely naturall: So that by this doctrine, man, now fallen, ſhould be weaker then he was, but not corrupted. Therefore we muſt neceſſarily conclude, that this righteouſneſſe was naturall to him; not indeed flowing from the principles of nature, for ſo it was of God, but it was a perfection ſutable or connaturall to him; it was not above him, as it is now in us. As a blind man that was made to ſee, though the manner was ſupernaturall, yet to ſee was a naturall perfection.

Adam had power to beleeve, ſo farre as it did not imply an imperfection in the ſubject.

2. *Whether juſtifying faith was then in* Adam? Or, *Whether faith and repentance are now parts of that image?* This is a diſpute among Arminians, who plead *Adam* had not a power to beleeve in Chriſt, and therefore it's unjuſt in God to require faith of us, who never had power in *Adam* to doe it. The Anſwer is eaſie,

that

that *Adam* had power to beleeve, ſo farre as it did not imply an imperfection in the ſubject. It was a greater power then to beleeve in Chriſt, and therefore it was from the defect of an object that he could not doe it: as *Adam* had love in him, yet there could be no miſerable objects in that ſtate to ſhew his love.

As for that other Queſtion, *Whether repentance be part of the image of God? Anſw.* So farre forth as it denoteth an imperfection in the ſubject, it cannot be the image of God; for we doe not reſemble God in theſe things: yet as it floweth from a regenerated nature, ſo farre it is reductively the image of God.

Repentance, as it flowes from a regenerate nature, reductively the image of God.

3. Whether this ſhall be reſtored to us in this life again? Howſoever we are ſaid to be *partakers of the divine nature*, and to be *renewed in the image of God*; yet we ſhall not in this life have it fully repaired. God hath declared his will in this, and therefore are thoſe ſtubs of ſin and imperfection left in us, that we might be low in our ſelves, bewaile our loſſe, and long for that heaven, where the ſoule ſhall be made holy, and the body immortall: yet, for all this, we are to pray for the full abolition of ſin in this life, becauſe Gods will and our duty, to *be holy as he is holy*, is the ground of our prayer, and not his decree for to have ſuch or ſuch things done. Yea, this corruption is ſo farre rooted in us now, that it is not cleanſed out of us by meere death, but by cinerifaction, conſuming the body to aſhes: for we know, *Lazarus* and others that died, being reſtored again to life, yet could not be thought to have the image of God perfectly, as they were obnoxious to ſin and death.

Gods image not fully repaired in us in this life.

Uſe 1. *To humble our ſelves under this great loſſe.* Conſider what we were, and what we are, how holy once, how unholy now: and here who can but take up bitter mourning? Shall we lament, becauſe we are baniſhed from houſes and habitations, becauſe we have loſt our eſtates, and comforts? and ſhall we not be affected here? This argueth us to be carnall more then ſpirituall: we have loſt a father, a friend, and we wring our hands; we cry, We are undone: and though we have loſt God and his image, all happineſſe thereby, yet we lay it not to heart. Oh think what a glorious thing it was to enjoy God without any interruption; no proud heart, no earthly heart, no lazie heart to grapple with: ſee it in *Paul, O wretched man that I am*, &c.

Basil compareth *Paul* to a man thrown off his horse, and dragg'd after him, and he cryeth out for help; so is *Paul* thrown down by his corruptions, and dragg'd after them.

Use 2. *To magnifie the grace of God in Christ, which is more potent to save us, then* Adams *sin can be to destroy us.* This is of comfort to the godly, *Rom.* 5. the Apostle, on purpose, makes a comparison between them, and sheweth the preheminency of one to save, above the other to destroy. There is more in Christ to save, then in *Adam* to damne: Christs obedience is a greater good, then *Adams* sin is an evil: It's more honour to God, then this is or can be a dishonour. Let not then sin be great in thy thoughts, in thy conscience, in thy feares; and grace small and weak. As the time hath been, when thy heart hath felt the gall and wormwood of sin; so let it be to feel the power of Christ. As thy soul hath said, *By one mans sin*; so let it say, *By one mans life.*

Lecture XIII.

Genes. 2. 17.

In the day thou eatest thereof, thou shalt die.

I Have already handled this Text, as it containeth a law given to *Adam* by God, as a soveraigne Lord over him; now I shall re-assume this Text, and consider it as part of a Covenant, which God did enter into with *Adam* and his posterity; for these two things, *a Law*, and *a Covenant*, arise from different grounds: The *Law* is from God as supreme, and having absolute power, and so requiring subjection; the other ariseth from the love and goodnesse of God, whereby he doth sweeten and mollifie that power of his, and ingageth himself to reward that obedience, which were otherwise due, though God should never recompence it. The words therefore being heretofore explained, and the Text eas'd of all difficulties, I observe this Doctrine, That *God did not only, as a Law-giver, injoyn obedience unto* Adam; *but, as a loving God, did also enter into covenant with him.* And for the opening of this, you must take these Considerations:

Doctr.

1. *That*

1. *That this covenant with* Adam *in the ſtate of innocency, is more obſcurely laid down, then the covenant of grace after the fall:* for afterwards you have the expreſſe name of the Covenant, and the ſolemne entring into it by both parties; but this Covenant made with *Adam*, muſt only be gathered by deduction and conſequence. This Text cometh the neereſt to a Covenant, becauſe here is the threatning expreſſed, and ſo by conſequent ſome good thing promiſed to obedience. We are not therefore to be ſo rigid, as to call for expreſſe places, which doe name this Covenant; for that which is neceſſarily and immediately drawn from Scripture, is as truly Scripture, as that which is expreſly contained in it. Now there are theſe grounds to prove God dealt in theſe commandements by way of Covenant:

The covenant with *Adam* before the fall more obſcurely laid down, then the covenant of grace after the fall.

2. *From the evil threatned, and the good promiſed.* For, while there is a meere command, ſo long it is a law onely; but when it is further confirmed by promiſes and threatnings, then it becomes a Covenant. And if that poſition be true of ſome, which maketh the tree of life a ſacrament, then here was not onely *nudum pactum*, a meer covenant; but a ſeale alſo to confirme it. And certainly, being God was not bound to give *Adam* eternall life if he did obey, ſeeing he owed obedience to God under the title of a creature, it was of his meere goodneſſe to become ingaged in a promiſe for this. I know it's a Queſtion by ſome, *Whether* Adam, *upon his obedience, ſhould have been tranſlated into heaven, or confirmed onely in that naturall life, which was marvellous happy?* But either way would have been by meer promiſe of God, not by any naturall neceſſity. Life muſt be extended as farre as death; now the death threatned was not onely a bodily death, but death in hell: why therefore ſhould not the life promiſed be a life in heaven?

That God dealt with *Adam* by way of Covenant, appeares, 1. From evil threatned, and good promiſed.

In the ſecond place, another argument to confirme that God dealt in a Covenant with *Adam* is, *in that his poſterity becomes guilty of his ſin, and ſo obnoxious unto the ſame puniſhment which was inflicted upon* Adam *in his own perſon.* Now we muſt come to be thus in *Adam*, either by a naturall propagation, and then *Adam* ſhould be no more to us then our parents, and our parents ſins ſhould be made ours as well as *Adams*; which is contrary to

2. Becauſe his poſterity becomes guilty of his ſin, and obnoxious to his puniſhment.

the Apoſtle, *Rom.* 5. who chargeth it ſtill upon one man. And beſides, who can ſay, that the righteouſneſſe, holineſſe and happineſſe, which we ſhould have been partakers of in *Adams* ſtanding, could come by a naturall neceſſity, but onely by the meere covenant and agreement of God? *Adams* repentance might then have been imputed to us, as well as his ſin.

Laſtly, the Apoſtle *Rom.* 5. makes all men in *Adam*, as the godly are in Chriſt: now beleevers come to receive of Chriſt, not from a naturall neceſſity, becauſe they have that humane nature which Chriſt took upon him, (for ſo all ſhould be ſaved) but by a federall agreement.

A Covenant implies Gods decree, will, or promiſe to, & concerning his creatures, whether rationall, or irrationall.

2. *Let us conſider in the next place, what a Covenant doth imply; firſt in the word, then in the thing ſignified.* For I ſhould deal very imperfectly, if I did not ſpeak ſomething of the generall nature of it, though hereafter more may be ſpoken of. You may therefore take notice, that there are things among men, that doe induce a publike obligation, that yet doe differ: A *Law*, a *Covenant*, and a *Teſtament*. Now a *Law* and a *Teſtament*, they are abſolute, and doe not imply any conſent of the party under them: As a *Law* requireth ſubjection, not attending unto, or expecting the conſent of inferiours; and ſo a *Teſtament*, or a Will of man, is to bequeath ſuch goods and legacies unto a man, not expecting a conſent. Indeed ſometimes ſuch goods are bequeathed with a condition, and ſo a man may refuſe whether he will be executor, or no; but this is accidentall to the nature of a *Teſtament*. But a *Covenant*, that differs from the two former, in that it doth require conſent and agreement between two parties: and in Divinity, if it be between man entire and upright, it is called by ſome, *A Covenant of friendſhip*; if it be between God and man fallen, it is called, *A Covenant of reconciliation*. Hence in Covenants, that are not *nuda pacta* (meer Covenants) but are accompanied with ſome ſolemnities, there were ſtipulations added, which were done by Queſtion and Anſwer: *Doe you promiſe? I promiſe.* Hence it is called ἐπερώτησις and we call it *Stipulation*, from the Latine word, which comes from the Greek word, σφελὸν, or σφελὸν, which is as much as σειὸν, or ἰσχυὸν, becauſe theſe words did make the Covenant valid. As for *Iſidorus* his

his etymology of ſtipulation, *à frangendis ſtipulis*, becauſe, when they promiſed or entred into an agreement, they brake a ſtick between them, and then joyning it together, ſo made a promiſe, and every party kept a piece, as a tally, to maintain their agreement; this is rejected by the learned *Salmaſius*.

But becauſe a *Covenant* doth thus differ from a *Teſtament*, hence hath it troubled the Learned, why the Hebrew word, which ſignifieth *a Covenant*, ſhould be tranſlated by the Septuagint, διαθήκη, a *Teſtament*; and ſo the New Teſtament uſeth it in this ſenſe: for, if it be a *Covenant*, how can it be a *Teſtament*, which implyeth no conſent? Let us anſwer firſt to the word, and then to the matter. Therefore is a *Covenant* called διαθήκη, a *Teſtament*, and not συνθήκη (as *Aquila* tranſlates it) becauſe this word is of a large ſenſe, coming from διατίθεμαι, to *order* and *diſpoſe*: and when we ſay, the New or Old *Teſtament*, it is not to be taken ſo ſtrictly, as we call a mans *Will* and *Teſtament*, though ſometimes the Apoſtle doth, in reference to Chriſts death; but more largely, for Gods gracious ordering of ſuch mercies and ſpirituall benefits to us, by the death of Chriſt: for the Covenant of grace implyeth Chriſts death, it being a Covenant of reconciliation. Now, becauſe there is in the Covenant of grace ſomething of a Covenant, and ſomething of a Teſtament alſo, hence ſome do call it a *Teſtament-Covenant*, becauſe it is of a mixt nature. The riſe of the Hebrew word *Berith* is variouſly conjectured: ſome make it to come from a word that ſignifieth *to eat*, becauſe of the ſacrifices and feaſts that were at a Covenant: ſome from a word that ſignifieth *to cut*, becauſe then in the ſtriking of the Covenant, there was a diviſion of the beaſt that was killed: ſome from the word that ſignifieth *to create*, as alſo *to order* and *diſpoſe* things by way of likeneſſe: ſome from a word that ſignifieth *to be pure*, and *to chooſe*, either becauſe it's by agreement, or becauſe in Covenants they ought to deal without all fraud: but I ſtand not upon theſe things.

By this which hath been ſaid it may appeare, that the Covenant God made with *Adam*, though it be truly called a Covenant; yet no wayes a Teſtament, becauſe there did not intervene the death of any to procure this good for *Adam*. Now to all this

this that hath been said, there must this caution be added, *That a Covenant is not so properly said to be with God and man, as between man and man:* for among them consent is requisite, and doth mutually concurre to make the Covenant valid: but neither in the Covenant of Nature or Grace is this consent anteceding the validity of the Covenant required in man. Therefore if you regard the use of the word, and the application of it, it doth denote Gods decree, and will, or promise about things, whether about the irrationall creatures, or the reasonable: Such was Gods Covenant not to drown the world, and Gods Covenant with day and night; yea, Gods Covenant with *Abraham* did induce an obligation and tye upon *Abraham* to circumcise his childe. And thus it was with *Adam*, Gods Covenant did not depend properly upon his consent and acceptation, for he was bound to doe as God commanded, whether he would agree, or no.

That *Adams* consent was not necessary to make the Covenant valid, doth appeare, in that he was bound to accept what God did require. And it's indeed disputed, Whether *Adam* did so much as know (and if he did not know, he could not consent) that God did indent with him as a publike person, and so all his posterity in him; although it may truly be thought, that *Adam* did know this precept to be to him and his posterity: for hereby his sinne is made the more hainous, in undoing himself and all his; as also, by the knowledge of this, he would be the more thankfull unto God, that should propagate such great mercies to him and his, and also be made more vigilant against falling.

God enters into Covenant with man by way of condescension, & makes promises unto him to confirme him in his hope and confidence in him.

3. *In the next place let us consider, how God can be said to covenant, or enter into a promise with man:* for it may be thought an imperfection, and hereby God may seeme to lose his right, that he cannot doe what he will. But this may be easily answered; for, if God can give good things to man, he may also promise to give them: and therefore both to give, and to promise to give, are acts of liberality and dominion, and so not repugning to the majesty of God: Nor doth God by promising to give, lose his dominion, no more then he doth by giving. It is true, a promise

mise doth induce an obligation, and so in man it is with some imperfection; but in God it is not, because he doth not hereby become obliged to us, but to his own self: so that we have not a right of justice to the thing, because God hath promised it to us; but only God cannot deny himself nor his word, and therefore we are confident.

And so *Aquinas* well, *Deus non est debitor, quia ad alia non ordinatur, sed omnia ad ipsum*, God by covenanting and promising doth not become a debtor, because he is not to be ordered for other things, but all things for him. Hence is that saying of God, *Reddit debita nulli debens, dovet debita nihil pendens*: And so again, *Justus est, non quia reddit debitum, sed quia facit quod decet summè bonum*: So that when God entreth into a covenant or promise, you must conceive of this suitably to his great majesty: you must not apprehend of it, as when two men agree that are equall, and therefore a debt of justice ariseth between them, and one may implead the other; but as a mercifull condescension on Gods part, to promise such things to us, that so we might be the more confirmed in our hope in him. Hence *Durand* and *Arminensis* labour to prove, that Gods promises doe not induce an obligation, but denote the disposition of God to give, although their arguments exclude onely a debt of justice from God. Therefore although in the Covenant God makes with man, there is a compact of mutuall fidelity, yet there is not a reciprocall, and equall right of covenanting, because of the inequality of the Covenanters; so that the whole disposition and ordering of the Covenant with such conditions is on Gods part, and not mans: Hence it's called Gods Covenant, and not mans.

4. Consider why God will deale with man in a covenant way, rather then in a meere absolute supreme way. There may be these Reasons:

1. That God might hereby sweeten and indeare himself to us. For, whereas he might require all obedience from us, and annihilate us at last, or at least not vouchsafe heaven and everlasting happinesse; to shew how good and loving he is, he will reward that most bountifully, which is otherwise due to him: for God did not make man, because he needed him, but that there might be objects

God deales with man by way of covenant, not of power.

1. To indeare himself unto him.

objects to whom he would communicate his love. *Thou needest not my goodnesse*, or, *that extendeth not to thee*, saith *David*. It's *Austins* expression; The earth doth farre otherwise dry up, or swallow the water, thirsting for it, then the Sun beames, which also consume the water: the one doth it *indigentiâ* out of want; the other *potentiâ*, out of power and strength: so that *Adam* could not but have thankfull and loving thoughts of God, that would thus condescend.

2. To incite man to more obedience.

2. *Another Reason might be, to incite and encourage* Adam *the more to obedience.* For, howsoever there was no sin in *Adam*, or remissnesse: yet this might serve as a meanes to preserve him in his obedience to God. And here you may see, that to do a duty, because of a reward promised, is not a slavish and unlawfull thing; for did not God deale thus with *Adam*? If he would obey, he should live; but if not, then he must dye. Will you say, with the Antinomian, That this was an unlawfull thing, and this was to make *Adam* legall, and one that was not affected with the goodnesse of God to him? It is true, if a man obey God out of love to any thing more then God, or equally with God, this is unlawfull, according to that, *Minus te amat, qui rectum (Deum) aliquid amat.*

3. To make this obedience more willing and free.

3. *That hereby* Adams *obedience might be the more willing and free.* An absolute law might seeme to extort obedience, but a covenant and agreement makes it to appeare more free and willing, as if *Adam* would have obeyed, though there could have been no obligation upon him to doe it.

The Covenant God made with *Adam* was of works, not of faith.

5. *Consider that the nature of this Covenant was of works, and not of faith.* It was not said to *Adam*, *Believe, and have life eternall*; but, *Obey*, even perfect and entire obedience. It is true indeed, there was faith of adherence and dependance upon God in his promise and word, and this faith doth not imply any imperfection of the state of the subject as sinfull, (which justifying faith doth) for it was in Christ, who in his temptations and tryalls did trust in God. And what the Old Testament calls *trusting*, the New calls *believing*; yea, some say, that this kind of faith shall be in heaven, *viz.* a dependance upon God for the continuance of that happinesse which they doe enjoy. This faith therefore

Adam

Adam had, but in that Covenant it was considered as a gracious act and work of the soul, not as it is now, an organ or instrument to receive and apply Christ.

With us indeed there is justifying faith and repentance, which keeps up a Christians life; as the Naturalists say, the *calor innatus*, and *humidum radicale* doe the naturall life: Faith is like the *calor innatus* and Repentance is like the *humidum radicale*; and, as the Philosopher saith, if the innate heat devoure too much the radicall moisture, or the radicall moisture too much the heat, there breed presently diseases: so it is with us, if beleeving make a man repent lesse, or repenting make a man beleeve the lesse, this turneth to a distemper.

Yet, though it were a Covenant of works, it cannot be said to be of merit. *Adam* though in innocency, could not merit that happinesse which God would bestow upon him: first, *because the enjoying of God, in which* Adams *happinesse did consist, was such a good, as did farre exceed the power and ability of man.* It's an infinite good, and all that is done by us is finite. And then in the next place, *Because even then* Adam *was not able to obey any command of God, without the help of God.* Though some will not call it grace, because they suppose that onely cometh by Christ; yet all they that are orthodox do acknowledge a necessity of Gods enabling *Adam* to that which was good, else he would have failed. Now then, if by the help of God *Adam* was strengthned to do the good he did, he was so farre from meriting thereby, that indeed he was the more obliged to God.

6. God, who entred into this Covenant with him, is to be considered as already pleased, and a friend with him, not as a reconciled Father through Christ. Therefore here needed no Mediatour, nor comfort, because the soul could not be terrified with any sin. Here needed not one to be either *medius*, to take both natures; or *Mediatour*, to performe the offices of such an one. In this estate that speech of *Luthers* was true, which he denieth in ours, *Deus est absolutè considerandus.* *Adam* dealt with him as absolutely considered, not relatively: with us, God without Christ is a consuming fire, and we are combustible matter, chaffe and straw: we are loathsome to God, and God terrible to us; but *Adam* he was *Deo proximo*

God, entring into Covenant with *Adam*, must be looked upon as one already pleased with him, not as a reconciled Father through Christ.

proximo amicus, & Paradisi colonus, as *Tertullian*, and therefore was in familiarity and communion with him.

But, although there was not that ordered administration and working of the three Persons in this Covenant of works, yet all these did work in it. Hence the second Person, though not as incarnated, or to be incarnated; yet he with the Father did cause all righteousnesse in *Adam*: and so the holy Ghost, he was the worker of holinesse in *Adam*, though not as the holy Spirit of Christ purchased by his death for his Church, yet as the third Person; so that it is an unlikely assertion which one maintains, That the Trinity was not revealed in this Covenant to *Adam*: so that this sheweth a vast difference between that Covenant in innocency, and this of grace. What ado is here for the troubled soul to have any good thoughts of God, to have any faith in him as reconciled? but then *Adam* had no fear, nor doubt about it.

Gods Covenant did suppose a power and possibility in *Adam* to keep it.

7. *This Covenant did suppose in* Adam *a power, being assisted by God, to keep it; and therefore that which is now impossible to us, was possible to him.* And certainly, if there had been a necessity to sin, it would have been either from his nature, or from the devill: Not from his nature, for then he would have excused himself by this, when he endeavoured to clear himself. But *Tertullian* speaks wittily, *Nunquam figulo suo dixit, Non prudenter definxisti me, rudis admodum hæreticus fuit, non obaudiit, non tamen blasphemavit creatorem*, lib. 2. ad Mar. cap. 2. Nor could any necessity arise from the devill, whose temptations cannot reach beyond a morall swasion. Therefore our Divines doe well argue, that if God did not work in our conversion beyond a morall swasion, he should no further cause a work good, then Satan doth evil.

Nor could this necessity be of God, who made him good and righteous: nor would God subtract his gifts from him before he sinned, seeing his fall was the cause of his defection, not God's deserting of him the cause of his fall. Therefore, although God did not give *Adam* such an help, that *de facto* would hinder his fall, yet he gave him so much, that might and ought to prevent it. And upon this ground it is, that we answer all those cavills, why God doth command of us that which is impossible for us to doe: for the things commanded are not impossible in themselves,

ſelves, but, when required of *Adam*, he had power to keep them; but he ſinned away that power from himſelf and us. Neither is God bound, as the Arminians fancy, to give every one power to beleeve and repent, becauſe *Adam* in innocency had not ability to doe theſe; for he had them eminently and virtually, though not formally: But more of theſe things in the Covenant of grace.

Uſe 1. To admire with thankfulneſſe Gods way of dealing with us his creatures, that he condeſcends to a promiſe-way, to a covenant-way. There is no naturall or Morall neceſſity that God ſhould doe thus. We are his, and he might require an obedience, without any covenanting: but yet, to ſhew his love and goodneſſe, he condeſcends to this way. Beloved, not onely we corrupted, and our duties, might be rejected; not onely we in our perſons might be abaſhed, but had we all that innocency and purity which did once adorn our nature, yet even then were we unprofitable to God, and it was Gods goodneſſe to receive it, and to reward it. Was then eternall life and happineſſe a meere gift of God to *Adam* for his obedience and love? what a free and meere gift then is ſalvation and eternall life to thee? If *Adam* were not to put any truſt in his duties, if he could not challenge God for a reward; how then ſhall we relye upon our performances, that are ſo full of ſin?

Uſe 2. Further to admire Gods exceeding grace to us, that doth not hold us to this Covenant ſtill. That was a Covenant which did admit of no repentance: though *Adam* and *Eve* had torn and rent their hearts out, yet there was no hope or way for them, till the Covenant of grace was revealed. Beloved, our condition might have been ſo, that no teares, no repentance could have helped us: the way to ſalvation might have been as impoſſible, as to the damned angels. To be under the Covenant of works, is as wofull, as the poore malefactour condemned to death by the Judge, according to the law, he falls then upon his knees, Good my lord ſpare me, it ſhall be a warning to me, I have a wife and ſmall children, O ſpare me: But, ſaith the Judge, I cannot ſpare you, the Law condemnes you: So it is here, though man cry and roare, yet you cannot be ſpared, here is no promiſe or grace for you.

Lecture XIV.

Genes. 2. 17.

In the day thou eateſt thereof, thou ſhalt die the death.

HAving handled the Law of God both *naturall* and *poſitive*, which was given to *Adam* abſolutely; as alſo relatively in the notion of a Covenant God made with *Adam*, I ſhall put a period to this diſcourſe about the ſtate of innocency, by handling ſeverall Queſtions, which will conduce much to the information of our judgement againſt the errours ſpread abroad at this time, as alſo to the inlivening and inflaming of our affections practically.

Theſe Queſtions therefore I ſhall endeavour to cleare:

1. *Whether there can be any ſuch diſtinction made of* Adam, *while innocent, ſo as to be conſidered either in his naturalls, or ſupernaturalls?* For this is affirmed by ſome, that *Adam* may be conſidered in his meere naturalls, without the help of grace, and ſo he loveth God as his naturall utmoſt end, in that he is the preſerver and authour of nature: or elſe in his ſupernaturalls, as God did beſtow righteouſneſſe upon him, whereby he was inabled to enjoy God as his ſupernaturall end. And for this end is this errour maintained, that ſo man now born, may be made no worſe then *Adam* in that condition at firſt: which errour, if admitted, would much eclipſe all that glory which is attributed in Scripture to grace converting and healing of us. Therefore to this Queſtion theſe things may be anſwered:

1. In *Adam* ſuch qualities and actions may be conſidered, as did flow from him as a living creature, endued with a reaſonable ſoul.

1. That it cannot be denied, but that in *Adam* ſuch qualities and actions may be conſidered, which did flow from him as a living creature, endued with a reaſonable ſoul; ſo 1 *Cor.* 15. 45. there the firſt *Adam* is ſaid to be made a *living ſoul*, that is, a living creature in his kinde, whereby he did provide and prepare thoſe things for his nouriſhment and life that he needed: and this is

to

to have a *naturall body*, as the Apoſtle calls it. But we may not ſtay in the conſideration of him as a man in an abſtracted notion, but as ſo created by God for that end, to be made happy. Therefore howſoever ſome learned ſpeak of the animall ſtate and ſpirituall eſtate of *Adam*, yet both muſt be acknowledged to be naturall to him.

2. In the next place, we doe not hold in ſuch a manner his righteouſneſſe and holineſſe to be naturall to him, as that we deny every thing to *Adam* that was ſupernaturall; for, no queſtion but the favour of God, which he did enjoy, may well be called ſupernaturall; ſo alſo that actuall help of God (ſay ſome,) which was to be continued to him: For howſoever the principle, and habit as it were of righteouſneſſe, was naturall to him; yet to have help from God to continue and perſevere, was ſupernaturall. Even as you ſee the eye, though it hath a naturall power to ſee, yet there is a further requiſite to the act of ſeeing, which is light, without which it could not be.

2. The principle and habit of righteouſneſſe was naturall to *Adam*, but help from God to perſevere, ſupernaturall.

The ſecond queſtion is, *Whether Chriſt did intervene in his help to* Adam, *ſo that he needed Chriſt in that ſtate?* For here we ſee many learned and ſound men differ: ſome ſay, that Chriſt, being onely a Mediatour of reconciliation, could no wayes be conſidered in any reſpect to *Adam*; for God and he were friends: Others again make the grace of Chriſt univerſally neceſſary, even to Angels, and *Adam*; ſaying that propoſition, [*Without me ye can doe nothing*,] is of everlaſting truth, and did extend to *Adam*, not indeed by way of pardon or reconciliation, but by way of preſervation and conſervation in the ſtate of righteouſneſſe: Thus thoſe excellent pillars in the Church of God, *Calvin*, *Bucer*, and *Zanchy*, with others. Now for the clearing of this truth, we muſt conſider theſe particulars:

Adam in the ſtate of innocency needed not Chriſt by way of reconciliation, but of conſervation in righteouſneſſe.

1. *That it cannot be denyed, but that Chriſt, as the ſecond Perſon of the Trinity, did create and make all things.* This is to be diligently maintained againſt thoſe curſed opinions that begin, even publikely, to deny the Deity of Chriſt. Now there are three generall waies of proving Chriſt to be God: 1. In that the name *Jehovah*, and *God*, is applyed to him, without any ſuch reſpect as to other creatures. 2. In that he hath the attributes of God, which are *Omnipoteney* and *Omniſcieney*, &c. 3. In that he doth the works which

which God only can doe; such are, raising up from the dead by his own power, and creation: Now that Christ doth create and sustain all things, appeareth, *John* 1. *Col.* 1. and *Hebr.* 1. 3. so that it's impudent blasphemy which opposeth clear Scripture, to detract this from Christ. Indeed, his creating of the world, doth not exclude the other Persons, onely he is included hereby.

2. *What help the Angels had by Christ.* Here I finde different thoughts, even of the judicious. That place *Colos.* 1. 20. *To reconcile all things to himself by him, whether things in heaven or earth,* is thought by some a firme place, to prove that the Angels needed Christ, even as a Mediatour: and *Calvin* upon the place brings two Reasons why the Angels need Christs mediation:

1. Because they were not without danger of falling, and therefore their confirmation was by Christ. But how can this be proved, that their confirmation came from Christ, and not from God, as a plentifull rewarder of their continued obedience? Indeed, if that opinion of *Salmerons* were true, which holds it very probable, that the fallen Angels were not immediately condemned, but had a set space and time of repentance given them, this would with more colour have pleaded for Christs mediation; but that opinion cannot be made good out of the Scripture.

The obedience of Angels may be said to be imperfect negatively, not privatively.

2. The second Reason of *Calvin* is, that the obedience of the Angels was imperfect, or not so perfect, but that it needed pardon; which he groundeth upon *Job* 4. 18. *His Angels he charged with folly.* This may be answered thus, That the obedience of the Angels may be said imperfect negatively, or *comparativè*, in respect of God; it is not answerable to his greatnesse: but yet it is not imperfect privatively, as if it did want any perfection due to it, and so was to be pardoned. Therefore *Eliphaz* his expression tends onely to this, to shew the Greatnesse and Majestie of God, and that even Angels themselves are but darknesse to his glory. If you aske then, What shall be thought of the place *Colos.* 1. 20? I answer, This place compared with *Ephes.* 1. 10. [*That he might gather together in one all things in Christ,*] may well be laid together; for they speak the same thing. In the Epistle to the *Colossians* it's καταλλάξαι, *to reconcile*; and that to the *Ephesians*, ἀνακεφαλαιῶσαι, which word some expound to be as much as *to bring to its first beginning*; and so it's explained by them, that all

all things have suffered a defect from the beginning, and by Christ are to be restored to their former state: Others expound it of *reducing all to one head*, which is Christ: Others make it a metaphor, from those things which are largely set down, and then briefly capitulated, and summed up again; thus, say they, all that was prefigured by the sacrifices, is fulfilled in Christ: but we take the word in this sense, as it doth imply, *to gather together those things which were scattered and divided*; and so it doth excellently describe the ruine and confusion that is brought upon all by sin. But then here is the difficulty again, how the Angels can be said to be gathered, seeing they were never divided. To this some answer, that the *All things* here spoken in the text, are to be limited to men onely: so that the *things in heaven*, shall be the spirits of godly men already translated thither; and the *things in earth*, those men that are living. But suppose it be extended to Angels, yet will not this inferre their need of mediation by Christ, but onely some benefit to redound unto them by Christ; and that is certain: for, first, by Christ they have a knowledge of the mysteries of our salvation, as appeareth, *Ephes.* 3. 10. and secondly, hereby they have joy in the conversion of a sinner; and, lastly, Angels become hereby reconciled with man: and this seemeth to be the most proper and immediate sense of the place. So that I cannot see any ground for that assertion, which saith, *Because there is no proportion between a creature and the Creatour, therefore there must be a Mediatour.* And if this hold true of the Angels, then it will also hold about *Adam*; for, there being no offence or breach made, there needed no Mediatour to interpose.

Christs incarnation cannot be supposed, but upon supposition of *Adams* fall.

It's hard to say, *Christ would have been incarnated, if* Adam *had not sinned.* All those, who hold the necessity of Christ to *Adam* and Angels, must also necessarily maintain, that, though *Adam* had not fallen, Christ would have been incarnated. Now when the Scripture nameth this to be the principall end of Christs coming into the world, to save that which is lost; unless this had been, we cannot suppose Christs coming into the flesh. Whether indeed Christ was not the first object in Gods decree and predestination, and then afterwards men, and then other things, is a far different question from this. As for *Colos.* 1. which

seemeth

seemeth to speak of Christ as head of the Church, that he might have preheminency in all things, this doth not prove his incarnation, though no fall of *Adam*, but rather supposeth it.

The tree of life was not a sacrament of Christ to *Adam*.

3. *Whether the tree of life was a sacrament of Christ to* Adam, *or no?* For this also is affirmed by some, that the tree of life was a sacrament given to *Adam*, which did represent Christ, from whom *Adam* was to receive his life. But upon the former grounds I doe deny, the tree of life to have any such sacramentall signification. It is true, I grant it to be a sacrament; for there is no good reason to the contrary, but that sacraments may be in the state of innocency; onely they did not signifie Christ. Why it was called *a tree of life*, is not the same way determined by all: some think, because it had a speciall quality and efficacy with it, to preserve *Adam* immortall; for, although he was so made, yet there were meanes appointed by God to preserve this state. But we will not conclude on this; only we say, It was a sacrament, not only to admonish *Adam* of his life received from God, but also of that happy life, which upon his obedience he was alwayes to enjoy. Hence *Revel.* 2. 7. happinesse is called *eating of the tree of life, which is in the midst of Paradise*. We do not in this exclude *Adam* from depending upon God for all things, or acknowledging him the sole authour of all his blisse: but onely there was not then that way of administration of good to us, as is now by Christ to man plunged into sin. And this must be said, that we must not curiously start questions about that state in innocency; for the Scripture, having related that there was such a state once, doth not tell us what would have been, upon supposition of his obedience.

The Scripture doth not affirme any revelation of a Christ unto *Adam*.

4. And so we may answer that demand, Whether there was any revelation unto *Adam* of a Christ? Now what might be done, we cannot say; but there is no solid ground to assert it: for, howsoever the Apostle inded makes a mysterious application of that speech of *Adam* unto Christ and his Church, to set forth their immediate union; yet it doth not follow, that *Adam* did then know any such mysterie. Indeed *Zanchy* saith, that Christ did in an humane shape appear, and put *Adam* and *Eve* together in that conjugall band; but we cannot affirme this from Scripture. And by this also it doth appeare, that the Sabbath, as it

was

was figurative of Chriſt, had this conſideration added unto it, as it was given to the Jewes afterward, and in that reſpect it was to be aboliſhed. That opinion is very much forced, which makes thoſe words of Gods bleſſing and ſanctifying the Sabbath day, *Gen.* 1. to be by way of anticipation; and therefore would deny the command of the Sabbath to be given to *Adam*, ſaying, there was onely one poſitive law, which was that of not eating the forbidden fruit, that was delivered unto *Adam*. Now, though this be falſe, yet that conſideration of the Sabbath, as it was figurative of Chriſt, was not then in the ſtate of the innocency.

5. Another main queſtion is, *Whether this ſtate of reparation be more excellent then that in innocency.* Now here we cannot ſay one is abſolutely better then the other, only in ſome reſpects one is excelled by the other: As, the firſt eſtate of *Adam* did far exceed this in the rectitude it had, being altogether without any ſin; for he was not created (as ſome would have it) in a neutrall eſtate, as being neither good or bad, but poſſibly either: ſuch an eſtate doth plainly repugne that Image of God, after which he is ſaid to be created. Now what a bleſſed eſtate it is to have an heart not ſtained with ſin, to have no blemiſh, nor ſpot in the ſoul, will appeare by *Paul's* bitter complaint, *Who ſhall deliver me from this body of death?* That eſtate alſo doth excell ours in the immortality and outward felicity he enjoyed; for our ſecond *Adam*, Chriſt, howſoever he hath deſtroyed the works of ſin and Satan, yet he hath not fully removed the ſcars which thoſe ſins have left upon us: Chriſt doing here, as thoſe Emperours, who had taken their enemies priſoners and captives, but yet killed them not immediately, till the day of triumph came.

The ſtate of innocency excelled the ſtate of reparation in rectitude, immortality, and outward felicity.

But on the other ſide, our condition is in one reſpect made happier then *Adams*; which is the certainty of perſeverance in the ſtate of grace, if once tranſlated into it. And this conſideration *Auſtin* did much preſſe. We have indeed much ſin with our grace, yet God will not let that ſpark of fire goe out: but *Adam* had much holineſſe, and no ſin; yet how quickly did he loſe it? Not but that grace of it ſelf is amiſſible as well as that of *Adams*, but becauſe of the ſpeciall promiſe and grace of God in Chriſt; therefore whom he loves, he will alwaies love.

The ſtate of reparation more happy then that of innocency, in reſpect of the certainty of perſeverance in the ſtate of grace.

The imputation of Christs righteousnes doth not inferre, that therefore we are more righteous then *Adam.*

The next Question is, *Whether we may be now by Christ said to be more righteous then* Adam? For so an Antinomian in his Treatise of *Justification*, pag. 320. 321. quoteth places out of some Authours, as affirming this, that now by Christ we have a more perfect righteousnesse, then that of Angels, or was lost in *Adam*; and by this meanes labours to prove, that we are so holy, that God can see no sin in us. Now, to answer this, I deny not, but the orthodox sometimes have used such expressions, and upon this ground, because the righteousnesse of Christ as it was his, was of infinite value and consequence; and so as we are in a Mediatour, we are in a better and surer condition, then the Angels or *Adam* was: but they never used such expressions to the Antinomian sense, as if hereby we were made not onely perfectly righteous, but also holy, and without sin. This opinion is at large to be refuted in the Treatise about *Justification*; only thus much take for an answer, That the doctrine, which holdeth the imputation of Christs righteousnesse, doth not necessarily inferre, that therefore we have righteousnesse more excellent then Angels or *Adam*; for it is onely imputed to us for that righteousnesse which we ought to have: it is not made ours in that largeneese or latitude as it was Christs, but as we needed it. Now God never required of us such an holinesse as the Angels have, or a greater righteousnesse then *Adam* had; and therefore it's a sensleese thing to imagine, that that should be made ours which we never needed, or ever were bound to have: so that those expressions of the orthodox must be understood in a sound sense.

What God requireth of us, is not greater then what he demanded of *Adam* in innocency.

7. *Whether that which God requireth of us be greater, then that he demanded of* Adam *in the state of innocency?* For thus the Arminians hold, that greater abilities are now required of a man to beleeve the Gospel, then were of *Adam* to fulfill the Law; partly, because the mysterie of the Gospel doth consist in meere revelation, which the Law doth not; as also, because all the actions required by the Gospel do suppose a resurrection from that first fall. Now (say they) more is required to rise from a fall, then to prevent a fall. And all this they urge, to prove the necessity of universall grace given to all.

Now to answer this: First, I conclude (as before hath been proved) that the nature of justifying faith was in *Adam*, though there

there was not ſuch a particular object about which it may be exerciſed; for a thing may be for the nature of it, and yet not have ſuch a name which it hath from a certain reſpect to ſome object that now is not, or from ſome effects which it cannot now produce: So Mercy and Grace was in God for the nature of it alwaies, but as it hath reſpect to a miſerable and wretched creature, that was not till the creature was made ſo. And ſo in *Adam*, there was the nature of love and pity, but yet in regard of ſome effects, which could not be exerciſed in that eſtate, his love could have no ſuch name, as mercy or pity. Thus *Adam* for his faith, that faith which he did put forth in Gods Promiſe about eternall life, upon his obedience, was a juſtifying faith for the nature of it, but had not the denomination or reſpect of juſtifying, becauſe ſuch an object was impoſſible in that condition. Hence that faith of dependency which *Adam* had, was the ſame in nature which juſtifying faith is. Therefore to the arguments propoſed, we deny, that greater ſtrength is required to riſe, then to keep from falling; for the ſame things which would have preſerved *Adam* from falling, as faith in the firſt place, the ſame alſo are required for a man to riſe. And as *Adam* would have ſtood, as long as his faith in God ſtood, the devill labouring to ſhake that by his temptation; ſo Chriſt praying for *Peter*, a man fallen by *Adam*, doth eſpecially pray, that his faith may not fail, becauſe by that he was ſupported and ſtrengthned.

Laſtly, *Whether* Adams *immortality in that eſtate, be not different from that which ſhall be in heaven.* Yes, it is very plain it is ſo; for he was ſo immortall, as that there was a poſſibility of mortality, but it is not ſo with thoſe that are glorified. Again, he was ſo immortall, as that he had a naturall body, which did need nouriſhment; but it is not ſo with thoſe that are made happy. It is true, we have heretofore concluded, that *Adam* in his firſt eſtate was naturally immortall, for if death had been naturall, God had been the authour of death, and man would not have abhorred it. Neither did Chriſt dye ſimply becauſe he was a man, but becauſe he was a man made for us, who ought to dye becauſe of our ſin. Indeed, becauſe *Adam* did eat and drink, and his body was a naturall body, therefore there was mortality in him in a remote power, but actuall mortality was hindered, by

Adams immortality in the ſtate of innocency different from, and ſhort of that which ſhall be in heaven.

reaſon of that glorious condition he was placed in; and therefore not actually to dye, but to be in a mortall ſtate was threatned as a puniſhment to him of all apoſtaſie from God.

Uſe 1. Of Inſtruction. What comfort may be to the godly from Chriſt, though by nature all is loſt. Who can heare without trembling of this great loſſe? Righteouſneſſe and immortality loſt, God and his image loſt. If thou lookeſt upon thy proud earthly ſinfull heart, thou mayeſt ſay, It was not thus from the beginning: if upon thy ſick, weak, and mortall body, It was not thus from the beginning. Now here is no way to keep up the heart, but by looking to Chriſt. Though thou haſt loſt the image of God, yet he is the expreſſe image of his Father. Though thou haſt not perfect righteouſneſſe, he hath. Whatſoever thy loſſe and evil be by the firſt *Adam*, thy gain and good may be by the laſt *Adam*. Admire herein the myſteries of Gods grace and love. What may we not expect for temporalls, if needfull, when he is thus gracious in ſpiritualls? Are riches, ſubſiſtence, equall to Chriſt?

Uſe 2. Of Exhortation, not to reſt in any eſtate, but that of reſtauration again. The word (as you heard) *Epheſ.* 1. 10. *to gather*, doth imply that all mankind is like an houſe fallen down, lying in its rubbiſh and ruines. Let us not therefore ſtay in this condition: It's a condition of ſinne, of wrath: Oh, much better never to have been born, then to be thus. How happy are all the irrationall creatures in their eſtate above us, if not repaired by Chriſt? And know, that to be reſtored again to this image of God, is a great and rare bleſſing, few partake of it. Holineſſe muſt be as inwardly rooted and ſettled in thee, as ever ſinne and corruption hath ſoaked into thee. Thou didſt drink iniquity like water; doeſt thou now, as the Hart, pant after the water-brooks? The reſurrection of the ſoul muſt be in this life. It was ſinfull, proud; but it's raiſed an holy, humble ſoule.

Lectvre XV.

Exod. 20.1.

And God ſpake all theſe words, ſaying, &c.

HAving handled the Law given to *Adam* in innocency, both abſolutely as it is a Law, and relatively as a Covenant; we now proceed to ſpeak of that Law given by God, through the miniſtery of *Moſes*, to the people of Iſrael; which is the great ſubject in controverſie between the Antinomians and us. There were indeed Precepts and Laws given before *Moſes*. Hence the Learned ſpeak much of *Noah*'s Precepts. The Talmudiſts ſay (as *Cuneus* relates) that theſe ſeven precepts of *Noah* did contain ſuch an exact rule of righteouſneſs, that whoſoever did not know them, the Iſraelites were commanded to kill. But becauſe theſe are impertinent to my ſcope, I paſs them by. And in the handling of this Law of *Moſes*, I will uſe my former method, conſidering the Law abſolutely in it ſelf, and then relatively as a Covenant: for, as God (you have heard) hath ſuffered other errours about the Deity of Chriſt, and the Trinity, and the grace of God, therefore to break forth, that the truth about them may be more cleared and manifeſted; ſo happily the Law will be more extolled in its dignity and excellency then ever, by thoſe opinions which would overthrow it. The Text, upon which moſt of the matter I have to ſay, ſhall be grounded, are the words now read unto you, that are an introduction to the Law, containing briefly,

1. The nature of the matter delivered, which is called *Words*; ſo *Deut* 4. *ten words*: hence its called the *Decalogue*. Now the Hebrew word is uſed not for a word meerly, as we ſay, *one word*; for ſo the ten Commandments are more then ten words: but it ſignifieth a conciſe and brief ſentence by way of command. Hence its tranſlated ſometimes by the Septuagint, ἐντολὴ, *Deut.* 1. What meant by words.

*Deut.*17.19. and ſometimes ὁυϑ, *Pſal.*118.57. ſo in the New Teſtament, that which is called by *Mark* 7.13. *the word of God*, is by *Matthew* named *the commandment of God.* So, *Paul* alſo, *Gal.*5.14. *The whole Law is fulfilled in one word*, that is, one brief ſentence by way of command.

2. Nothing to be added or taken from them.

2. You have the note of univerſality, *All theſe words*, to ſhew, that nothing may be added to them, or diminiſhed: onely here is a difficulty, for *Deut.*5. where theſe things are repeated again by *Moſes*, there ſome things are tranſpoſed, and ſome words are changed. But this may be anſwered eaſily, that the Scripture doth frequently uſe a liberty in changing of words, when it repeateth the ſame thing, onely it doth not alter the ſenſe. And happily this may be to confute that ſuperſtitious opinion of the Jews, who are ready to dream of miraculous myſteries in every letter.

3. God the Author of this Law.

3. There is the efficient cauſe of this in the Hebrew אלהים. This word is uſed in the plurall, as ſome of the Learned obſerve, defectively; and is to be ſupplied thus, אלוה אלוהים, to denote the excellency of God, as they ſay the word בהמות is uſed for בהמה בהמות, for *excellentiſſima fera.* By the Septuagint its tranſlated Κύριος, and not Θεὸς, becauſe (ſaith a learned man) they interpreting this for the Grecians, and the wiſe men amongſt them attributing the name Θεοὶ to thoſe that are called Δαίμονες, therefore they would uſe a word, to ſhew, that he who gave the Law, was Lord even over all thoſe. Now God is here deſcribed to be the author of theſe Laws, that ſo the greater authority may be procured to them. Hence all Law-givers have endeavoured to perſwade the people, that they had their Laws from God.

4. The manner of delivering it.

4. You have the manner of delivering them, *God ſpake them, ſaying:* which is not to be underſtood, as if God were a body, and had organs of ſpeaking; but only that he formed a voice in the air. Now here ariſeth a great difficulty, becauſe of *Acts* 7. where he that ſpake to *Moſes* on Mount *Sinai* is called *the Angel:* This maketh the Papiſts and *Grotius* go upon a dangerous foundation, That God did not immediatly deliver the Law, but an Angel; who is therefore called *God*, and aſſumes unto himſelf the name *Jehovah*, becauſe he did repreſent the perſon of God.

God. But this is confuted by the Learned. I ſhall not preface any further, but raiſe this Doctrine, *That God delivered a Law to the people of Iſrael by the hand or miniſtry of* Moſes. Doctr.

I ſhall (God willing) handle this point doctrinally in all the Theological conſiderations about the Law: and,

First, you muſt ſtill remember, that *the word* Law *may be uſed in divers ſenſes; and, before this or that be aſſerted of it, you muſt clear in what ſenſe you ſpeak of the Law.* Not to trouble you again with the ſeveral acceptions of the word, which you muſt have alwaies in your eye, take notice at the preſent, of what a large or reſtrained ſignification the word *Law* is capable of: for we may either take the word *Law* for the whole diſpenſation and promulgation of the Commandments, *Morall, Judiciall,* and *Ceremoniall:* Or elſe more ſtrictly, for that part which we call the *Morall Law*; yet with the preface and promiſes added to it: and in both theſe reſpects the Law was given as a Covenant of grace (which is to be proved in due time:) Or elſe moſt ſtrictly, for that which is meer mandative and preceptive, without any promiſe at all: And in this ſenſe, moſt of thoſe aſſertions which the Learned have concerning the difference between the *Law* and the *Goſpel*, are to be underſtood; for, if you take (as for the moſt part they do) all the precepts and threatnings ſcattered up & down in the Scripture, to be properly the *Law*; and then all the gracious promiſes, whereſoever they are, to be the *Goſpel*, then its no marvell if the Law have many hard expreſſions caſt upon it. Now this ſhall be handled on purpoſe in a diſtinct queſtion by it ſelf, becauſe I ſee many excellent men peremptory for this difference: but I much queſtion, whether it will hold, or no. The word Law is capable of diverſe ſenſes and ſignifications.

2. *What Law this delivered in Mount Sinai is, and what kindes of laws there are, and why its called the Morall Law.* It is plain by *Exod.* 20. & *cap.* 21. All the laws that the Jews had were then given to *Moſes* to deliver unto the people, only that which we call the *Morall Law*, had the great preheminency, being twice written by God himſelf in tables of ſtone. Now the whole body of theſe laws is, according to the matter and object, divided into *Morall, Ceremoniall,* and *Judiciall.* We will not meddle with the Queries that may be made about this diviſion, Of the diviſion of Laws in general, and why the *Morall* ſo called.

on. We may, without any danger, receive it, and that Law which we are to treat upon is the *Moral Law*. And here it muſt be acknowledged, that the different uſe of the word Morall, hath bred many perplexities; yea, in whatſoever controverſie it hath been uſed, it hath cauſed miſtakes. The word Morall, or Morally, is uſed in the controverſie of the Sabbath, in the queſtion about converting grace; in the doctrine of the Sacraments, about their efficacy and cauſality; and ſo in this queſtion, about a Law, what makes it morall. Now in this preſent doubt, howſoever the word *Moral* beareth no ſuch force in the notation of it, (it being as much as that which directeth and obligeth about manners, and ſo applicable even to the *Judiciall* and *Ceremoniall*: and theſe are in a ſenſe commanded in the *Moral Law*, though they be not perpetuall) as to denote that which is perpetual and alwaies obliging; yet thus it is meant here, when we ſpeak of a thing moral, as oppoſite to that, which is binding but for a time.

The Law of *Moſes* differs from the law of Nature:

3. *Whether this law repeated by* Moſes *be the ſame with the Law of nature implanted in us.* And this is taken for granted by many: but certainly there may be given many great differences between them: for,

1. In reſpect of power of binding.

Firſt, if he ſpeak of the *Law of Nature* implanted in *Adam* at firſt, or as now degenerated, and almoſt defaced in us, whatſoever is by that law injoyned, doth reach unto all, and binde all, though there be no promulgation of ſuch things unto them: But now the *Moral Law* in ſome things that are poſitive, and determined by the will of God meerly, did not binde all the nations in the world: for, howſoever the command for the Sabbath day was perpetuall, yet it did not binde the Gentiles, who never heard of that determined time by God: ſo that there are more things expreſſed in that, then in the *law of Nature*.

2. The breach of the Law given by Moſes, is a greater ſin then the breach of the law of Nature.

Beſides, in the ſecond place, The *Moral Law* given by God doth induce a new obligation from the command of it; ſo that though the matter of it, and of the *law of nature* agree in many things, yet he that breaketh theſe Commandments now, doth ſin more hainouſly then he that is an Heathen or Pagan; becauſe by Gods command there cometh a further obligation and tye upon him.

In

In the third place, in the *Morall Law* is required juſtifying faith and repentance, as is to be proved, when I come to ſpeak of it as a Covenant; which could not be in the Law given to *Adam*: ſo the ſecond Commandment requireth the particular worſhip of God, inſomuch that all the Ceremoniall Law, yea our Sacraments are commanded in the ſecond Commandment; it being of a very ſpirituall and comprehenſive nature: ſo that although the *Morall Law* hath many things which are alſo contained in the *law of Nature*, yet the Morall Law hath more particulars then can be in that: Hence you ſee the Apoſtle ſaith, he *had not known luſt to be ſin, had not the Law ſaid ſo*, although he had the *law of Nature* to convince him of ſin.

3. The *Morall* Law requires juſtifying faith and repentance, and contains more particulars in it, then the law of Nature.

4. *Why it was now added.* The time when it was added appeareth by the 18. Chapter, to wit, when the people of Iſrael were in the Wilderneſs, and had now come to their twelfth ſtation in Mount Sinai. That reaſon which *Philo* giveth, becauſe the Lawes of God are to be learnt in a Wilderneſs ſeeing there we cannot be hindred by the multitude, is no waies ſolid Two reaſons there may be, why now, and not ſooner or later, God gave this Law:

The Law was given when the Iſraelites were in the wilderneſs, and not ſooner:

Firſt, becauſe the people of Iſrael coming out of Ægypt, had defiled themſelves with their waies: and we ſee, while they were in their journie in the Wilderneſs, what horrible groſs impieties they plunged themſelves into: therefore God, to reſtraine their impietie and idolatry, giveth them this Law, to repreſs all that inſolency, ſo *Rom* 5. and *Gal.* 3. *The Law came becauſe of tranſgreſſions*: Hence *Theophilact* obſerveth the word προστεθη, It was added, ſignifieth that the Law was not primarily, and for it's own ſake given, as the promiſes were, but to reſtrain tranſgreſſions then over flowing: But,

1. Becauſe, being come out of Ægypt, they were to be reſtrained of their impiety and idolatry,

Secondly, I conceive the great and proper reaſon why God at this time, rather then another, gave the Law, was, becauſe now they began to be a great people: they were to enter into Canaan, and to ſet up a Common wealth, and therefore God makes them lawes, for he was their King in a ſpeciall manner; inſomuch that all their Lawes, even politicall, were divine: and therefore the Magiſtrates could not diſpence in their lawes, as now

2. Becauſe they were now to grow into a Common-wealth.

now Governours may in their lawes of the Common-wealth, which are meerly ſo, becauſe then they ſhould *diſpenſare de jure alieno*, which is not lawfull. This therefore was the proper reaſon, why God at this time ſet up the whole body of their Lawes, becauſe they were now to grow into a Common-wealth. Hence *Joſephus* calls the Common-wealth of the Jews θεοκρατίαν, a place where God was the Governour.

The Law not only was, but was publikely preached in the Church before *Moſes*.

5. *Whether this Law was not before in the Church of God.* And certainly, he that ſhould think this Law was not in the Church of God before *Moſes* his adminiſtration of it, ſhould greatly erre. Murder was a ſin before, as appeareth by Gods words to *Cain*; yea the very anger it ſelfe that goeth before murder: So all the outward worſhip of God, as when its ſaid, *Then began man to call upon the name of the Lord*; ſo that the Church of God never was, nor ever ſhall be without this Law. And when we ſay, the Law was, before *Moſes*, I do not meane only, that it was written in the hearts of men. but it was publikely preached in the miniſtry that the Church did then enjoy, as appeareth by *Noah*'s preaching to the old world, and Gods ſtriving with men then by his word

So that we may ſay, the Decalogue is *Adams*, and *Abrahams*, and *Noahs*, and Chriſts, and the Apoſtles, as well as of *Moſes*. Indeed there was ſpeciall reaſon, as you heard, why at that time, there ſhould be a ſpeciall promulgation of it, and a ſolemn repetition; but yet the Law did perpetually ſound in the Church, ever ſince it was a Church. And this conſideration will make much to ſet forth the excellency of it, it being a perpetuall meanes and inſtrument which God hath uſed in his Church for information of duty, conviction of ſin, and exhortation to all holineſs: So that men who ſpeak againſt the uſe of the Law, and the preaching of it, do oppoſe the univerſall way of the Church of God in the Old and New Teſtament.

The ends of the promulgation of the Law were:

6. *The end why God gave this law to them.* I ſpake before of the end, why he gave it then; now I ſpeak of the finall cauſe in generall: and here I ſhall not ſpeak of it in reference to Chriſt, or Juſtification, (that is to be thought on when we handle it as a Covenant) but only as it was an abſolute rule or law. And here it will be a great errour, to think the promulgation of it had but one end, for there were many ends: 1. Be-

1. Becauſe much corruption had now ſeiſed upon mankind, and the people of Iſrael had lived long without the publick worſhip and ſervice of God, it was neceſſary to have this law enioyned them, that they might ſee far more purity and holineſs required of them, then otherwiſe they would be perſwaded of. 1. That the Iſraelites might ſee what holineſs was required of them.

2. By this meanes they would come to know ſin, as the Apoſtle ſpeakes, and ſo be deeply humbled in themſelvs: the law of God being a cleare light to manifeſt thoſe inward heart-ſins and ſoul-luſts that crawl in us as ſo many toads, and ſerpents, which we could never diſcover before. 2. That they might come to know ſin, and be humbled.

3. Hereby was ſhadowed forth the excellent and holy nature of God, as alſo what purity was accepted by him, and how we ſhould be holy, as he himſelfe is holy; for the law is holy as God is holy: Its nothing but an expreſſion & draught of that great purity which is in his nature; inſomuch that its accounted the great wiſedome of that people of Iſrael to have ſuch lawes; and the very Nations themſelves ſhould admire at it. 3. To ſhadow out unto them the excellent and holy nature of God.

7. *The great goodneſs and favour of God in delivering this law to them.* And this comes fitly in the next place to conſider of, that it was an infinite mercy of God to that people to give them this law. Hence *Deut.* 9. and in other places, how often doth God preſs them with this love of his, in giving them thoſe commandments? And that it was not for their ſakes, or becauſe of any merit in them, but becauſe he loved them. So *David*, Pſal. 147. *he hath not done ſo to other Nations.* *Hoſea* alſo aggravates this mercy *Hoſ.* 8. 12. I have written unto him the great things of my Law רבו תורתי *amplitudines legis meæ*, where the Prophet makes the Law a precious gift depoſited in the Jews hands. And to this may be referred all the benifits that the Pſalmiſt and Prophets do make to come by the law of God: inſomuch that it is a very great ingratitude and unthankfulneſs unto God, when people cry down the Law, and the preaching of it. That which God ſpeaks of as a great mercy to a people, they do reject. The delivering of this Law to the Iſraelites, was a great mercy unto them.

Nor, becauſe that God hath vouchſafed greater expreſſions of his love to us in theſe latter dayes, therefore may thoſe former mercies be forgotten by us, ſeeing the Law doth belong unto us for thoſe ends it was given to the Jews now under the Goſpel,

(as

(as is to be proved) as much as unto them. And therefore you cannot reade one commandment in the ſpirituall explication of it, (for *the law is ſpirituall*) but you have cauſe to bleſs God, ſaying, Lord, what are we, that thy will ſhould be ſo clearly, and purely manifeſted to us, above what it is to Heathens, yea, and Papiſts, with many others? Therefore, beloved, it is not enough for you to be no Antinomian, but you are to bleſs God, and praiſe him for it, that its read, and opened in our congregations.

The Law of *Moſes* is a perfect rule.

8. *The perfection of this law, containing a perfect rule of all things belonging to God or man.* And here againe I ſhall not ſpeak of it as a covenant, but meerly as its a rule of obedience. And thus, though it be ſhort, yet its ſo perfect, that it containeth all that is to be done, or omitted by us. Inſomuch that all the Prophets and Apoſtles do but adde the explication of the Law, if it be not taken in too ſtrict a ſenſe. Hence is that commandment of not adding to it, or detracting from it. And in what ſenſe the Apoſtle ſpeakes againſt it, calling it the *killing letter*, & the *miniſtration of death working wrath*, is to be ſhewed hereafter. When our Saviour, *Mat.* 5. gave thoſe ſeverall precepts, he did not adde them as new unto the *Morall Law*, but did vindicate that from the corrupt gloſſes and interpretations of the Phariſees, as is to be proved. Indeed it may ſeem hard to ſay that Chriſt, and juſtifying faith, & the doctrine of the Trinity, is included in this promulgation of the Law; but it is to be proved, that all these were then comprehended in the adminiſtration of it, though more obſcurely. Nor wil this be to confound the Law and the Goſpel, as ſome may think. This law therefore and rule of life which God gave the people of Iſrael, and to all us Chriſtians in them, is ſo perfect and full, that there is nothing neceſſary to the duty and worſhip of God, which is not here commanded; nor no ſin to be avoided, which is not here forbidden. And this made *Peter Martyr* (as you heard) compare it to the ten Predicaments.

Vſe. Of Admonition, to take heed how we vilifie or contemne this Law of God, either doctrinally, or practically. Doctrinally, ſo the Marcionites, and the Manichees, and *Baſilides*, whereof ſome have ſaid, it was carnall, yea that it was from a Divell

Devil, and that it was given to the Jews for their deſtruction becauſe it's ſaid to work wrath, and to be the inſtrument of death And thoſe opinions and expreſſions of the Antinomians about it are very dangerous. What, ſhall we revile that which is Gods great mercy to a people? Becauſe the Jews and Papiſts do abuſe the Law, and the works of it to juſtification, ſhall it not therefore have its proper place and dignity? How ſacred are the laws of a Common-wealth, which yet are made by men? But this is by the wiſe God.

Take heed therefore of ſuch phraſes, *An Old-Teſtament-ſpirit*, and, *His Sermon is nothing but an explication of the Law*: For it ought much to rejoyce thee, to hear that pure and excellent image of Gods holineſs opened. How mayeſt thou delight to have that purity enjoyned, which will make thee loath thy ſelf, prize Chriſt and Grace more, and be a quick goad to all holineſs? And if you ſay, Here is nothing of Chriſt all this while: I anſwer. That is falſe, as is to be proved, if the Law be not taken very ſtrictly: And beſides, the Law and the Goſpel are not to be ſevered, but they mutually put a freſh reliſh and taſte upon each other. And ſhall no mercy be eſteemed, but what is the Goſpel? Thou art thankfull for temporall mercies, and yet they are not the Goſpel; but this is a ſpiritual mercy.

X LECT.

Lectvre XVI.

Exod. 20. 1.

God ſpake theſe words, ſaying, &c.

I Have already begun the diſcourſe about the *Morall Law*; and ſhall at this time conſider thoſe hiſtorical paſſages, which we meet with in the promulgation of it; that ſo the excellency of it may hereby be more known; for, whoſoever ſhall diligently obſerve all the circumſtances of the hiſtory of the Law, he ſhall finde, that God did put glory upon it; and howſoever the Apoſtle, *Hebr.* 12. and 2 *Corinth.* 3. doth prefer the Goſpel above this miniſtration of *Moſes*; yet abſolutely in it ſelf, it was greatly honoured by God. In the general therefore, you may take notice, that *therefore did God ſo ſolemnly, and with great majeſty give the Law, that ſo the greater authority may thereby be procured to it.* Hence it is related of many Heathens, that they have feigned ſome familiarity with their gods, when they made their laws, that ſo the people might with greater awe and reverence receive them: Thus *Numa* feigned his diſcourſe with the goddeſs *Ægæria* for his laws; and it's related of *Pythagoras*, that he had a tamed Eagle, which he would cauſe to come flying to him, to make people think his ſentences were delivered from heaven to him. If laws of men might well be called by *Demoſthenes* ἐνθυμια θεῶν, how much rather this Law of God? It's but a conceit of *Proſpers*, that *Judæi* were ſo called, becauſe they received *Jus Dei*, the Law of God. Its further alſo to be obſerved in the general, that *God hath alwaies had apparitions ſutable to the matter in hand.* Thus he appeared in a burning buſh to *Moſes*, like an armed man to *Joſua*; and with all ſigns of majeſty, and a great God, being to deliver laws to the people that they might ſee how potent he was to be avenged for every breach.

1. The Law was given with great majeſty, thereby to procure the greater authority to it

Again,

Again, in the next place, take also this generall Observation, *That although the* Judiciall *and* Ceremoniall *lawes were given at the same time with the* Morall Law, *yet there is a difference between them.* And this is to be taken notice of, lest any should think, what will this discourse make for the honour of the *Morall Law*, more then the other lawes? It's true, these three kinds of lawes agree in the common efficient cause, which was God; and in the minister, or mediator, which was *Moses*; in the subject, which was the people of Israel; and all and every one of them; as also in the common effects, of binding and obliging them to obedience, and to punish the bold offenders against them. But herein the *Morall Law* is preheminent: 1. In that it is a foundation of the other lawes, and they are reduceable to it. 2. This was to abide alwaies, not the other. 3. This was immediately writen by God, and commanded to be kept in the Ark, which the other were not.

There is a difference between the Morall, Judiciall, and Ceremoniall Law, notwithstanding they were given at the same time.

The Morall Law more excellent then the Judiciall and Ceremoniall in three respects.

Lastly observe, these two things in the generall, about the time of the delivery of the Law: First, *God did not give them his Law, till he had deeply humbled them*; and it may be now, Christ will not settle his ordinance with us, till he hath brought us low: And secondly, *Before they come unto the Land of promise, God setleth his worship and lawes.* When he hath done this, then he bids them, *Deut.* 2. 1. *Goe towards Canaan.* This sheweth, A people cannot have Canaan, till the things of God be setled.

God humbled the Israelites before he gave them his Law.

But we come to the remarkable parts of the history of the promulgation of this Law; and first, you may consider *the great and dilligent preparation of the people to heare it.* Exod. 19. for, first, *They were to sanctifie themselves, and to wash their clothes.* This, indeed, was peculiar unto those times, yet God did hereby require the cleansing & sanctification of their hearts. The superstitious imitating of this was among the Gentiles, who used to wash, that they may goe to sacrifice, *Plaut in Aulul. Act. 3. scen. 6.* yea, this superstition was brought into the Church, Chrysost. Hom. 52. in Mat. *We see* (saith he) *this custome confirmed in many Churches, that many study diligently how they may come to Church with their hands washt and* White *garments:* And, Tert. cap. 11. de Orat. *Hæ sunt veræ mundiciæ, non quas plerique superstitiosè curant, ad omnem orationem etiam cum lavacro totius corporis aquam su-*

God setled his worship before he gave them Canaan.

Preparation required before the hearing of the Law.

1. The people must sanctifie themselves.

mentes. This is true cleannes, and not that, which many superstiously regard, washing their whole body in water, when they goe to pray. but this by the way, God did hereby signifie what purity and holines of heart should be in them to receive his Law.

2. They must not touch the Mount.

The second thing requisite was, *to set bounds, so that none might touch the Mount*. It's a violent perverting of Scripture which the popish Canons have, applying this allegorically to a lay-man, if he reade, or medle with the Scripture; whereas not only a beast, but not the Priests themselves should touch this mountain: and hereby God would have men keep within their bounds, and not to be too curious. The Doctrine of the *Trinity*, of *Predestination*, are such a mountain, that a man must keep at the bottome of it, and not climb up.

3. Nor come at their wives.

The third thing was, *not to come at their wives*. Some do refer this to those women that were legally polluted; but it may be well understood of their conjugall abstinency, not as a thing sinfull, but that hereby God would have them put off not only affections to all sinnes, but all lawfull things: so that this preparation for three dayes, doth make much for the excellency of the Law, aud sheweth how spirituall we should be in the receiving of it,

2. The Law was given with great Majesty, that so the people might be raised up to reverence the Law-giver.

2. *The Declaration of Majesty and greatnes upon the delivery of it*: For, although it must be granted, that this was an accommodated way to the Law, that did convince of sinne, and terrifie, (hence the Apostle, *Heb.* 12.18,19, *&c.* preferreth the ministration of the Gospel above it) yet this also was a true cause, why thundrings and terrours did accompany the promulgation of it, that so the people might be raised up to fear, and reverence of the Law-giver. Hence *Rev.* 4. 5. God is described in his Majestie sitting upon his throne, and lightnings with thunders proceeding from him. Now it's very probable, that these were raised by God in an extraordinary manner, to overcome the heart of the stoutest. And in this nature we are still to suppose the Law preached to us; for, howsoever all that terrour be past, yet the effect of it ought to abide upon every man, so far forth as corruption abideth in him: for, what man is there, whose pride,

luke-

lukewarmneſs, or any ſinfull corruption needs not this awakening?

It's ſaid *Exod.* 19.18. *God deſcended upon the mount Sinai in a ſmoak of fire, and a cloud:* all was to ſhew the incomprehenſible Majeſty of God, as alſo his terrour to wicked men; and in this reſpect the diſpenſation of the Goſpel was of greater ſweetneſs. Hence *Gal* 4. 24. the Apoſtle makes this mount Sinai to be Agar, generating to bondage. This I ſay, muſt be granted, if you ſpeake comparatively with Goſpel-diſpenſations; but yet the Pſalmiſt ſpeakes of this abſolutely in it ſelfe, as a great mercy, *Pſal*, 50.2. *Out of Sion, the perfection of beauty, God hath ſhined*: and the fire about him did ſignifie his glorious ſplendour, as alſo his power to overthrow his enemies, and conſume them: ſo *Pſal 96.* All the earth is bid to rejoyce at the Lords reigning, which is deſcribed by his ſolemne giving of the Law, which the Church is to rejoyce at; yea, *ver.* 7. it is applyed to Chriſt. *Heb.* 7. though the Apoſtle followes the Septuagint: ſo that if you take theſe things abſolutely, they are lookt upon as mercies: yea, and applyed to Chriſt. And it is made a wonderfull mercy to them that God did thus familiarly reveale himſelfe to them, *Deut.* 4.7. and *Deut.* 5.4. yea learned men think, that Chriſt, the Son of God. did in the ſhape of a man deliver this Law to *Moſes*, and ſpeake familiarly with him; but eſpecially ſee *Deut.* 33. 3. where the word *loving* ſignifies imbracing by way of protection in the boſome. The gifts of the holy Ghoſt were given with fiery tongues, and a mighty ruſhing wind, ſo that the Goſpel is fire, as well as the Law.

3. *Gods immediate writing of theſe with his own fingers in tables of ſtone, Exod.* 31.18. Which honour was not vouchſafed to the other Lawes.

3. The Law was written by God in Tables of ſtone, to denote the dignity and perpetuity of it.

Now by the *Finger of God*, howſoever ſome of the Fathers have underſtood *the holy Ghoſt*; and, becauſe the Finger is of the ſame eſſence with the body, infer the holy Ghoſt to be of the ſame nature with God: yet this conceit is not ſolid: although *Luke* 11.20. that wich is called *the finger of God, Matth.* 12.28. called *the Spirit of God*: We muſt therefore underſtand it of the *power and operation of God*, who cauſed thoſe words to be written there. The matter upon which this is writen, is ſaid to be *tables*.

What meant by *the finger of God.*

tables of ſtone. The Rabbins conceit, ſaying, that becauſe it is ſaid *of ſtone* in the ſingular number, that therefore it was but one table, which ſometimes did appeare as one, ſometimes as two, is not worth the confuting. That which is here to be conſidered, and makes much to the dignity of the Law, is, that it was written by God, upon tables of ſtone, to ſhew the perpetuity, and ſtability of it.

And howſoever this of it ſelfe be not a demonſtrative argument to eſtabliſh the perpetuity of the Law againſt any Antinomian, yet it may prevaile with any reaſonable man. Hence Lawgivers, that have laboured the ſtability of their lawes, cauſed them to be ingraven in Braſs, or [a] Marble: ſo *Pliny, lib* 33. *ca.* 9. ſpeakes of braſſie tables *ad perpetuitatem monumentorum:* & *Plato*, as *Rhodoginus* reports, *lib.* 25. *cap.* 2. thought that Lawes ſhould be written *in tabulis cupreſſinis, quod futuras putabat æterniores, quàm æreas.* It is true, there is alſo a myſticall ſignification, which is not to be rejected, becauſe the Apoſtle alludes to it; that hereby was ſignified the hardneſs of the Jews heart, which could not eaſily receive that impreſſion of the Law. Hence the excellency of the Goſpel doth appear, in that it is by grace wrought in the hearts of men. But yet this is not ſo to be underſtood, as if God did not in the old Teſtament, even then write his Law in the hearts of men. Therefore that Promiſe of the Goſpel mentioned by *Jeremiah* is not to be underſtood excluſively, as if God did not at all write his Law in their hearts, but comparatively.

Iob 19. 24.

4. *The ſad breaking of this Law by the people of Iſrael.* As the Law given by God to *Adam* was immediately broken; ſo this Law given in ſuch a powerfull manner to keep the Iſraelites in an holy fear, and reverence; yet how ſoon was it forgotten by them: For, upon *Moſes* his delay, they preſently fell into idolatry. Some think, they thought *Moſes* was dead, and therefore they deſired ſome viſible god among them, as the Egyptians had: and becauſe they worſhiped *Apis*, an Oxe, hereupon they made a Calfe, wherein their wickedneſs was exceeding great (though, againſt the truth, ſome Rabbins excuſe them from idolatry) becauſe they did immediately upon the promulgation of the Law, when they had ſo ſolemnly promiſed obedience, fall into this ſin;

[a] The Iſraelites, notwithſtanding the delivery of this Law, was with power and Majeſty, quickly broke it.

ſin; and not only ſo, but worſhipped it, and gave the glory of all the benefits they injoyed unto this: not as if they were ſo ſimple, as to think this a god, but to worſhip the true God by this. And this confuteth all thoſe diſtinctions that Idolaters uſe, eſpecially Papiſts, about their falſe worſhip. We are not to follow our own hearts, but the Word. As the childe in the womb liveth by fetching nouriſhment by the navell only from the mother, ſo doth the Church by fetching inſtruction and direction from Chriſt.

5. *The time of* Moſes *his abode on the Mount.* This alſo is obſervable in the ſtory; for hereby God did not only procure great ground of Authority for *Moſes* among the people, but alſo unto the Law: And therefore, as ſome compare the time of giving the Law, with the effuſion of the gifts of the holy Ghoſt in the Goſpel, making the former to be the fiftieth day of their egreſſe out of Egypt, called Pentecoſt: ſo at the ſame time the holy Ghoſt was given to the Church: Thus alſo they compare *Moſes* forty dayes upon the Mount, with our Saviours forty days in the wilderneſs, when he was tempted. It was certainly a miraculous preſervation of *Moſes*, that he ſhould be there ſo long, and neither eat, nor drink. But this example of *Moſes*, with that of our Saviours, is very vainly, and unwarrantably brought for faſting in Lent.

5. *Moſes* his abode in the Mount procured authority both to himſelf and the Law.

6. Moſes *his zeal againſt this their idolatry, and breaking of the Tables.* When *Moſes* came down, he ſaw how the people had tranſgreſſed the Law of God, which ſo moved him, that, in his zeal, he brake the Tables that were firſt made. This certainly was by the immediate ordering of God, to ſignifie, that this could not be a way of juſtification for them: and indeed, to hold that the Law can juſtifie, is ſo great an errour, that we are all Antinomians in this ſenſe. One hath ſaid, that *the Law was like the tree of knowledge of good and evil, but the Goſpel that is like the tree of life:* yet this muſt be rightly underſtood; for God uſeth the Law, as he doth his whole World, to beget and increaſe the life of grace in us, only this life is not that which can juſtifie us: and in this effect of the Law, to increaſe life, *David* doth often commend it.

6. Moſes his breaking of the Tables intimates, that juſtification is not to be had by them.

Moſes his zeal in breaking the Tables, vindicated from raſhneſſe, and ſinful perturbation of minde.

Now ſome have attributed this to *Moſes*, as a ſin, accounting it

it his impatiency and rashness to break the Tables. They acknowledge it to be a good zeal for the main; onely they think here was some strange fire, as well as the fire of the Sanctuary. But although this excandescency of *Moses* was sudden, yet I see not, why it should be attributed as rashness in him to break the Tables; for he had brought those Tables as a sign of their Covenant stricken with God: but now, they having broken it by their Idolatry, it was very just to have the Tables broken in the eyes of the people, that so they might see how God was alienated from them: so that we think, he did it not with any sinfull perturbation of minde, but an holy zeal: God hereby also ordering, that they should understand, God would enter into a new Covenant with them; which made *Austin* cry out, *O ira prophetica, & animus non perturbatus, sed illuminatus!* O anger prophetical, and a minde not disturbed, but inlightned.

7. Gods manifestation of his glory unto *Moses* makes for his honour.

7. Moses *his petition unto God for his presence, and the manifestation of Gods glory unto him, with Gods answer.* Howsoever this doth not immediatly concern the promulgation of the Law, yet, because it's inserted before the reparation of the Tables again, and maketh for the honour which God put upon *Moses*, while he was setling the laws of *Israel*, we will give a touch at it. *Cap.* 33. *ver.* 12. *Moses* desireth Gods presence to be with him in conducting of the people of *Israel*; and, as a sign, whereby he might be confirmed of his presence, he desireth to see Gods glory. It is hard to say, what was *Moses* his petition in this thing. I cannot be of their minde, who make this onely a vision, and nothing really acted: nor of theirs, who think that *Moses* desired to see the essence of God. I will not dispute that Question, *Whether the bodily eyes of a man may be lifted up to that perfection, as to see God, Who is a spirit.*

Nor can I think that they attain to the truth, who think by *the glory of God*, to be meant the reasons and grounds of Gods mercies, and in particular, his providence to the Israelites and by the *back-parts*, which *Moses* was allowed to see, the effects themselves of his mercy and providence, as if God intended to shew *Moses* his wonderful effects, but not the reasons of them.

Nor lastly, That *Moses* desired to see the humanity of Christ in glory, like that vision of transfiguration: therefore I judge this

this most literall, that although it's said, *ver.*11. that Moses *spake with God face to face*, which argueth familiarity, yet for all that, even then God was clothed as it were in a cloud interposing it self. Now *Moses* he desireth, that God would manifest himself in a more sensible, visible, and glorious way of an outward shape; even as before he would have known Gods Name. Now God in part answereth him, and in part denieth him, shewing such a glorious object, that yet he was not able to see, but where the light was lesse intense.

8. *The reparation of the Tables again.* And here is some difference between the former and the later Tables: The former, God provided both for the shape and the writing, as you heard; but here the forming or polishing of the Table is *Moses* his work, and the writing is Gods. The first is said expresly, *Exod.*34.1. *Go, hew thee two Tables of stone like the former, and I will write upon these Tables.* Here is the second expresly. So *Deut.*10.1,2,3. so that the writing of the Law on the second Tables, was as immediately Gods work, as the former; but not the polishing or preparing of the Tables. Onely there is one place of Scripture, which troubleth the Learned much, that seemeth to oppose this, and to make the writing upon the second Table to be immediately the act of *Moses*, and mediately onely of God, because he commanded and directed *Moses* to do so.

8. Though the writing of the second Tables was Gods work, yet the forming and polishing them was the work of *Moses*.

The place that seemeth to oppose this, is *Exod.*34.27,28. I confesse, if we look into the coherence of these Texts, we shall finde some things difficult. But two things will help to clear it: first, that the things which *Moses* did write, were not the ten Commandments, but the severall precepts, that were by way of explication; and then the second thing is, that whereas the 28. *verse* seemeth to speak of the same subject, *Moses*; yet the two former predicates are to be attributed to him. *viz.* his staying with God fourty dayes and nights, and his neither eating nor drinking all that while: Then the third predicate is to be given to God, *viz.* writing upon the ten Commandments; for it's ordinary with the Hebrews, to refer the relative to some remote subject, and not the neerest; and this may untie that knot. There is this remarkable, that though the former Tables were

broken, yet now God enters into a Covenant of grace with them, as appeareth by proclaiming himself long-suffering, and gracious; but yet God causeth the ten Commandments to be written again for them, implying, that these may very well stand with a Covenant of grace, which opposeth the Antinomian.

9. The extraordinary glory that was upon *Moses*, argues the administration of the Law to be glorious.

9. *The extraordinary glory that was upon* Moses. This is a considerable passage; for the Apostle speaking of this, 2 *Cor.* 3. doth acknowledge the ministration of the Law to have a great deal of glory; but yet such as was to vanish. Where, by the way, take notice against the Antinomian, that the Apostle doth not there speak of the Law absolutely in it self, as if that were to be done away; but, the particular administration and dispensation of it, that was no more to continue, which all grant. Now the Antinomian confounds the Law, with the administration of it. This glory and shining that was upon *Moses*, was (as it may seem probable) communicated unto him, when he beheld the glory of God. How long it continued, is not certain: that hath no probability of the Rabbins, who hold, it did continue all his life time. The Vulgar Translation makes it horned, *Cornuta*; hence the Painters pictured *Moses* with horns: but the word that signifieth *an horne*, is also for *to glitter*, and *shine*: as also those rayes of light might be cast forth from *Moses* his face like horns. This was so glorious, that he was forced to put a vail upon his face, when he spake to the people. Now the Text saith, *Moses* did not know his face shone. It's an excellent thing, when God puts a great deal of glory upon a man, and he doth not know it. *Gregory* applyeth this of *Moses* to Ministers, that, as *Moses*, because the people could not endure the glorious light of his face, put a vail upon it, that so the people might converse with him: thus the Minister, whose parts and scholarship is far above the people, should put on a vail, by condescending to the people. But the Apostle maketh another mysticall meaning, wherein the hard things shall in time (God willing) be opened.

10. The preservation of the Law in the Ark makes much for the glory of it.

10. *The custody and preservation of the Law in the Ark.* And this shall be the last Observation, that will tend to the excellency

cy of the Law. As this one was witten by the immediate hand of God, so was it only commanded to be preserved in the Ark. Now here is a great dispute in matter of History: for 1 *Kin.* 8.9. it's expressly said, that *in the Ark there was nothing save the tables of stone*; but *Hebr.*9.4. there is joyned *Aarons* rod, and the pot of manna. Those that for this respect would reject the Epistle to the *Hebrews*, as of no authority, are too bold and insolent. Some think we cannot reconcile them; yet the Scripture is true, onely our understandings are weak. Some think, that at first God commanded those two to be laid with the tables of the Covenant; but when the Temple was built by *Solomon*, then all were laid aside by themselves: and therefore, say they, that the History of the *Kings* speaketh of it as a new thing. Some, as *Piscator*, make *in* to be as much as *coram, before or hard by*: and so they say, the pot and rod were *by* the Ark. But I shall close with that of *Junius*, who observes, that the relative is in the feminine, ἐν ᾗ, and so doth not relate to Κιβωτὸς, *Ark*, the word immediatly going before; but Σκηνὴ, *Tabernacle*, *In which tabernacle*. And this is frequent in the Scripture to do so. And this, though it may be capable of some objection, yet doth excellently reconcile the truth of the history with *Paul*. Now how long these Tables of stone were kept, and what became of them at last, we have no certainty. This proveth the great glory God did put upon the Law above any thing else, which I intended in all these historicall observations.

Vse 1. Of Instruction. How willing God was to put marks of glory and perpetuity upon the Law; and therefore we are to take heed of disparaging it. For, how necessary is it to have this Law promulged, if it were possible, as terribly in our congregations, as it was on Mount *Sinai*? This would make the very Antinomians finde the power of the Law, and be afraid to reject it. Certainly, as the Physitian doth not purge the bodies till he hath made them fluid, and prepared; so may not the Ministers of Christ apply grace, and the promises thereof, to men of Epicurean or Pharisaicall spirits, till they be humbled by the discovery of sin, which is made by the Law. And I doubt it may fall out with an Antinomian, who accounts sin nothing in the

Seeing God hath put such marks of glory upon the Law, let us take heed of disparaging it.

beleever, because of justification, as with one *Dionysius* a Stoick (as I take it) who held, that pain was nothing; but, being once sick, and tortured with the stone in the kidnies, cried out, that all that he had writ about pain was false; for now he found it was something: So it may fall out that a man, who hath writ, and preached, that God seeth no sin in a beliver, may sometime or other be so awed and troubled by God, that he shall cry out, All that he preached about this, he now findes to be false. Therefore let those that have disparaged, or despised it, see their sin, and give it its due dignity. They report of *Stesichorus*, that when in some words he had disparaged *Helena's* beauty, he was struck blinde; but afterwards when he praised her again, he obtained the use of seeing. It may be, because thou hast not set forth the due excellency of the Law, God hath taken away thy eye-sight, not to see the beauty of it; but begin with *David* to set forth the excellent benefits of it, and then thou mayest see more glory in it then ever.

An additionall

LECTVRE.

GAL. 3. 19.

And it was ordained by Angels in the hand of a Mediator.

THe service and Ministery of the *Angels* about the promulgation of the *Law*, will much make to the honour of the *Law*; for we never read of *Laws* enacted by so sacred and *August* a *Senate* as the *Moral Law* was, where *Jesus Christ* accompanied with thousands of *Angels*, gave these precepts to the people of Israel: We read of three *solemn* services of the *Angels*; the first was, their *singing at the Creation of the world*, Job 38.7. for by the morning stars, are meant the *Angels*: The second was at *Christs birth*, when they cried, *Glory be to God*, &c. and the third may be this in the *promulgation of the Law*. For the unfolding of the words, know that the *Apostle* in the former part of the chap-

chapter, brings many arguments to prove, that we are not justified by the *Law*, and that the promise and eternall life could not come by it Now lest this discourse should seem derogatory to the *Law*, he doth here, as in other places upon the like occasion, make an objection: *To what use then is the Law* and *v.* 21. Is that *Law* against the *promises*? Which he answers with great indignation, *God forbid*; and to the former objection, he answereth in my Text, shewing the end of the *Law*, that is, not the end of the Law absolutely in it self, but of the delivery at that time; *it was added because of transgressions* to convince the proud and hypocriticall *Iews* of their wickednes, and thereby to seal that righteousnes of *Christ*. He doth not here take all the manifold uses of the *Law*, but that which was accomodate to his present scope: This use he doth illustrate from the *circumstance of duration*; It was to be till the coming of *Christ*, whereby you see, that the Apostle meaneth not the *Morall Law*, as a rule of life (for that is eternall as is to be shewed) but the Regiment, or *Mosaicall* Administrations in the *Ceremoniall* part thereof: and there is nothing more ordinary with *Paul*, then to take the *Law* Synecdochically, for one part of the *Law*; which rule if observed, would *Antidote* against *Antinomianisme*: In the next place he commends this Law by a seasonable, and fit digression from a two-fold Ministerial cause, one proxime and immediate, the *Angels*; the other remote, by the hand of a *Mediator*: some indeed think this is added for the debasement of the *Law*, and to difference it from the *Gospel*, because the *Law* was given by *Angels*, but the *Gospel* immediatly by Christ: but I rather take it for a commendation, lest he should have been thought to have condemned it, for you know his *adversaries* charged this upon him, *Act.* 21. 21. *That he spake against the* Law: Now though the *Apostle* doth extoll the *Gospel* infinitely above the Law, yet he always gives the Law, those titles of commendation which are due to it; now in what sense the *Law* is said *to be ordained by Angels*, is hard to say. That you may the better understand this place, compare with it, *Act.* 7. *v.* 53. *Who have received the Law by the disposition of Angels.* Heb. 2. 2. *If the word spoken by Angels was stedfast, &c.* Deut. 33. 2. *The Lord came from Sinai with ten thousands of Saints, from his right hand went a fiery law for them:* though this seemeth to refer to the people of *Israel*, rather then the Angels: But the *Septuagint* interpret it of *Angels*: In the Greek we have διαταγὴν which is as much as *command*, *sanction*, and *ordaining*, as *Rom.* 13. 2. *The ordinance of God*; so then the sence of the places put together amounts to thus much, *That Iesus Christ*, Act 7. 38. Who is the Angel that spake to *Moses in the mount*, and the same which appeared to him in *the bush*, ver. 35 being accompanied with thousands of *Angels*, did from the midst of them, give *Moses* this Law, and Iesus Christ is here called the *Angel*, because of his outward apparition like one. The *Sanctuary* did expres this giving of the *Law*; for their God sate between the *Cherubims*, and from the midst of them uttered his *Oracles*, for *Moses* was commanded to build the *Tabernacle*, according to the pattern as he saw in the *Mount*, and that is the meaning of the *Psal.* 68. 8. *The chariots of God are twenty thousand Angels, the Lord is in the midst of them, Sinai is in the holy place*: So a learned man, *Deiu*, interpreteth it; that is, God doth in the Sanctuary from the Cherubims, deliver his Oracles, as he did the Law on

Mount

Mount Sinai from between Angels, and thus you have this fully explained. In the next place, you have the remote cause, by the hand of a Mediator. Some understand this of *Moses*, that he was the Mediator in giving the Law between God and the *Iews*, and so that Text, *Deut.* 5.5. where *Moses* is said to stand between the Lord and them, may seem to confirm this interpretation; and *Moses* indeed may be said to be a *Mediator* typically, as the sacrifices were types of Christs blood, and as he is called, *Act.* 7.35. λυτρωτὴς, a *Redeemer*, though *Beza*, and our English Bible renders it a deliverer.

But many interpreters understand it of *Christ*, that he was the Mediator in the Law, and indeed the words following seem to approve of this; for saith the Apostle, a Mediator is not a Mediator of one, that is, of those that are one in consent, and accord, but of those that dissent; now *Moses* could not be truly and really a Mediator between God, and the people of *Israel*, when God was angry with them for their sins. Besides, the Law, as is to be shewed, is a Covenant of grace, and Christ onely can be the Mediator in such a Covenant by way of Office, because he only is *medius* in his nature. *Beza* indeed brings Arguments against this interpretation, but they seem not strong enough to remove this sense given, neither doth this phrase, *by the hand* (which is an *Hebraisme*) denote alwaies *ministery* and *inferiority*, but sometimes power and strength, but more of this in the explication of the doctrine.

Obser. It was a great honour put upon the Law, in that it was delivered by Christ, accompanied with thousands of *Angels*: There was never any such glorious Senate, or Parliament, as this Assembly was, wherein the Law was enacted, *Iesus Christ* himself being the *Speaker*: and by how much the more glory God put upon it, the greater is the sin of those Doctrines, which do derogate from it. Indeed though Christ gave the Law, yet the Apostle makes the preheminency of the Gospel far above it, because *Christ* gave the Law onely in the form of an Angel, but he gave the gospel when made man, whereby was manifested the glory not of *Angels*, but of the *onely begotten Son of God*. how carefull then should men be, lest they offend, or transgress that Law, which hath such sacred authority. It is a wonder to see how men are afraid to break mans Law, which yet cannot damn, but tremble not at all, in the offending of that Law-giver, who is only able to save, or destroy. For the opening of this consider: First, that Iesus Christ is the Angel that gave this Law, as the chief captain of all those Angels that did accompany him: For *Act.* 7.35. *It is the same that appeared to Moses in the bush*, God the Father hath committed the whole Government and guidance of the redemption of that people of *Israel* into the hands of Christ: Hence. *Isa.* 63.9. he is called the Angel of the *Covenant*, because he made that Covenant of the Law, with his people on *mount Sinai*: This is the Angel, that *Exod.* 33.2. God said he *would send before them to drive out the Nations of the land*, and *v.* 14. there he is called *the face of God*, or his presence which should go before them, and you have a notable place, *Exod.* 23.20. *I will send an Angel before thee, to keep thee in the way, and to bring thee into the place, which I have prepared: beware of him, provoke him not, for he will not pardon your transgressions, for my name is in him*: by this it is clear, that it was Iesus Christ who was subservient to the Father, in this whole

work

work of Redemption out of *Ægypt*. *Grotius* in the explication of the *Decalogue* judgeth it a grievous errour, to hold that the second person in the Trinity was the *Angel* who gave this Law, and indeed all the Socinians deny this, because they say, Christ had no subsistency before his Incarnation: some Papists also think it to be a created Angel; but he must needs be God, because this *Angel* beginneth thus in the promulgation of the Law, *I am the Lord thy God, which brought thee out of the land of Ægypt*. Neither wil that serve for an answer, which *Grotius* saith, that the Angel cals himself the God that brought them out of *Ægypt*, because he is an Embassador, and speaks in the name of the Lord: for were not the Prophets Gods Embassadors, yet their language was, Thus saith the Lord, they never appropriated the name of *Iehovah* to themselves, whereas this *Angel* is called *Iehovah*, and 1 *Cor.* 10. 9. The Iews are said to tempt Christ, because he was the *Angel* that did deliver them by *Moses*.

It is disputed, whether, when any *Angel* appeared who was also God, that it was also the *Son of God*; so that in the *Old Testament*, the Father, and the Holy ghost never appeared, but the Son only; *Austin* thought it a question worth the deciding, when he spent a great part of his second book of the Trinity in handling of it. Many of the ancient Fathers thought that it was the Son onely that appeared, so that all the apparitions which were to *Adam*, to *Abraham*, to *Moses*; the God that spake then, they understand to be the Son, and this was done they say, as a preludium to his Incarnation: But some of those Ancients give a dangerous, and false reason, which was, because they held, the Father only was invisible, and so apply unto the Father only that text, *No man hath seen God at any time*, so that they thought the Son might be seen, but not the Father, which passages, the Arrians did greedily catch at afterwards.

But this is certain, the second Person is no more visible, or mutable then the first; only it may be doubted, whether all those administrations and apparitions which were by God in the Old Testament, were not by the second Person: indeed, in the New Testament, that voice from heaven, *This is my welbeloved Son*, must needs be from the Father immediatly: It hath been very hard to know when the Angel that appeared hath been a created one, or increated, the Son of God. *Tostatus* gives this rule, when the things communicated in Scripture, as done by an Angel, are of small consequence, or belonging to one man, or a few men, then it is a created Angel; but if they be matters of great concernment, or belonging to many people, then it is by an increated Angel; he enumerates many examples, which are not to my purpose, neither may we be curious in determining of the former question. Let the use of this be to take heed, how we cry down this Law, which God hath so honoured, either by *Doctrines*, or *Practises*. We may live down the Law, and we may preach down the Law, both which are a reproach to it; and the Law is of such a perpetuall, immutable obligation, that the very being of a sin is in this, that it is ἀνομία a transgression of the *Law*, so that if there be no obligatory power of the Law, there can be no sin. If the Heathen thought politicall Laws, were the wals of a City, and it were no advantage to

have

have fortified wals, and proſtrated laws; how much more is this true of Gods Commandments: Thoſe three things which are required in a *Law giver*, authority, wiſdom, and holineſs, were tranſcendently in God, therefore every ſin hath diſobedience in it, becauſe it is againſt authority; folly in it, becauſe it's againſt wiſdom; and injuſtice in it, becauſe againſt righteouſneſs.

In the next place, it's worth the obſerving how *Paul* in this place, and ſo in his other Epiſtles is ſtill carefull ſo to bound the doctrine of the *Law* and the *Goſpel*, ſo as neither may incroach upon each other, from whence floweth this Doctrine.

That the Law ought ſo to be preached, as that it ſhould not obſcure the Goſpel, and the Goſpel ſo commended, as that there may be no deſtruction to the Law.

This was *Pauls* method in all his *Epiſtles*, which he diligently obſerved: Indeed, it hath been very hard ſo to give both their due, that either the preacher, or the hearer, hath not thereby been inclined to make one prejudiciall to the other: Not but that the *Goſpel* is to be preferred, and that in divers reſpects, but when it is ſo extolled that the *Law* is made uſeleſs, and unprofitable, this is to go beyond lawfull limits; and how difficult it hath been to hit the mark here, appeareth in that the Iews, Papiſts, Arminians, Socinians, and generally all Heretiques have advanced the *Law*, to the eclipſing of the *Goſpel*, and there have been few who have extolled the *Goſpel* to the prejudice of the *Law*.

To proceed therefore regularly, we will ſhew when the *Law* is preached prejudicially to the *Goſpel*, and when the *Goſpel* to the *Law*.

In the firſt place, the *Law* is then ſtretched too far, when the works of it are preſſed to juſtification, whether theſe works be the fruits of grace, or antecedaneous to grace, it is not much difference to this point; and this is that dangerous doctrine of the *Law*, which the Apoſtle in his Epiſtle, doth ſo vehemently withſtand, and for which, he is not afraid to charge the teachers thereof, with *apoſtacy* from Chriſt, and ſuch who make Chriſt, and all his ſufferings in vain. And this is indeed to be a legall Preacher, inſomuch that it is an high calumny to charge Proteſtant Preachers, with the odious accuſation of legall preachers; for he is not a legall preacher in the Scripture ſence, which preſſeth the duty and works of the *Law* but that urgeth them for juſtification, and that righteouſneſs which we muſt rely upon before the Tribunall of God: and thou mayſt juſtly fear it is thy unſanctified & corrupt heart, which makes thee averſs from the *Law* in the former ſence.

2. The *Law* is uſed derogatory to the *Goſpel*, when Chriſt is not indeed excluded from juſtification, but Chriſt and works are conjoyned together, and this is more *ſugred poiſon* then the former: Now this was the doctrine of thoſe falſe Apoſtles among the *Galatians*, they did not totally exclude him, but yet they did not make him all in all: but God doth not approve of ſuch unequall yoking. It is equall impiety to preach no Chriſt, or an half and imperfect Chriſt; and therefore as thoſe were curſed Doctrines which take away any of his natures, ſo alſo are thoſe which diminiſh of his ſufficiency. There is but one *Mediator*, and as *God* will not give his glory to another, ſo neither will Chriſt that of his *Mediatorſhip* to any other; ſo that, as *God* is jealous of his honour,

honour, when men give it to fools, no leſs is *Chriſt*, when men give it to the *works* they do. And this makes the way of juſtifying Faith ſo difficult, becauſe it is ſo inbred in mens hearts, to have ſomething of their own, and ſo unwilling are they to be beholding to Chriſt for all.

3. Then is the *Law* preached prejudicially to the *Goſpel*, when it is made of it ſelf inſtrumental to work *grace*. It cannot be denied, as is hereafter to be ſhewn, that the *Law* is uſed by *God* to begin and increaſe *grace*, but this cometh wholly by Chriſt. It is not of the *Law* it ſelf, that this ſpirituall vertue is communicated to men. Even as when the woman touched the hem of Chriſts garment, It was not efficacy from the hem, but from Chriſt that wrought ſo wonderfully in her. It is one thing to ſay *grace* is given with the preaching of the Law, and another thing by the Law; ſo that the Goſpel muſt be acknowledged the onely fountain both of *grace* juſtifying, and ſanctifying, for as in natural things, if no Sun did ariſe, every creature would lie dead, as it were in its own inability to do any thing, there would be no naturall life, or growth; ſo if the Son of righteouſneſs do not ariſe with healing, no Law, or Ordinance, could ever be beneficiall to us.

In the ſecond place, the Goſpel may be extolled to the ruin of the Law; and that firſt, when it is ſaid to bring a liberty not only from the damnatory power, but alſo the obligatory power of it: How well would it be if the *Antinomiſts*, in all their Books and Sermons, while they ſet up *grace* and the *Goſpel*, would make to themſelves this objection with *Paul*, *Do we then make void the Law? God forbid.* Certainly if you take away the condemning power, and the commanding power of the Law, there will not ſo much remain of it, as did of *Jezebels* corps, when the dogs had gnawn it. Therefore ſtand faſt indeed in the liberty of the *Goſpel*, but ſtudy again, and again, whether that be *Goſpel*-liberty, or prophane Licence that thou pleadeſt for: certainly, he that ſets up the *Goſpel* in a ſcripture way, and not a fancy-way, will go no further then the bounds of the Scripture; do not uſe *Goſpel-grace* as a cloak for thy more ſecure and looſe walking. I tell thee, there is a great danger in thoſe expreſſions, I have had enough of the Law; the time was, I dared not omit time of prayer: I was ſtrict on the *Sabbath day*, and in all family duties, but now I underſtand my liberty better. Oh, know this is a *Goſpel* of thy own making, Free-grace of thy own minting. I deny not, but that the people of God may by the Devil be kept among the Tombs, as that *Demoniack* was in ſad thoughts, and ſlaviſh fears, which are oppoſite to the promiſe: I grant alſo, that a Miniſter may as unſeaſonably preſs the Law upon ſome humbled *Chriſtians*, as if the Samaritan had taken ſalt inſtead of oil, and poured it into the wounds of that man of *Jericho*. But for all this, the unskilfulneſs of the *Phyſitian*, may not derogate from the medicine; and as there is a time, when the *Law* may be unſeaſonably preached, ſo alſo there may be a time, when the promiſes ſhould not be preſt.

2. Then is the *Goſpel*, or *grace* ſet up contrary to the Law, when *Chriſtians* are wholly taken off from humiliation for ſin, or from the threatnings that are in the Law. What a dangerous expreſſion is that of an Antinomian, that the *Law* hath no more to do with a believer, then the law of *Spain*, or *France* with

with an *Englishman*; There is nothing more ordinary, even in the New-Testament, then to awaken Believers with sad, and severe threatenings. Take heed therefore, lest that condition, which thou so blessest thy self in, by Gospel light, be not worse, and more dangerous, then that wherein thou groanedst under the Law. I speak not this, as if the people of God ought not to seek for a spirit of adoption, and to strive for an *Evangelicall* temper, which certainly is most heavenly, and holy; but to take heed of temptations, and being drunk with this sweet wine. Let therefore from hence, both Ministers and people make an *harmonious accord* of the Law and Gospel in their practical observations. If on the *Mount of transfiguration, Christ was in glory*, and *Moses in glory*, and yet both together without any opposition; so may the Law be a glorious Law, and the Gospel a glorious Gospel in thy use, and to thy apprehension.

Lectvre XVII.

Exod. 20.1.

And God spake all these words, saying, &c.

WE have already considered those historical Observations, which are in the delivery of the Law, and improved them to the dignity and excellency thereof. I now come to the handling of those Questions which make much to the clearing of the truths about it, that are now doubted of. And, first of all, it may be demanded, *To what purpose is this discourse about the Law given by* Moses? Are we Jews? Doth that belong to us? Hath not Christ abolished the Law? Is not *Moses*, with his Ministery, now at an end? It is therefore worth the inquiry, *Whether the ten Commandments, as given by* Moses, *do belong to us Christians, or no?*

And in the answering of this Question, I will lay down some Propo-

Propositions by way of Preface, and then bring arguments for the affirmative.

First therefore, *Though it should be granted, that the Morall Law, as given by* Moses, *doth not belong to us Christians; yet the doctrine of the Antinomians would not hold:* for there are some learned and solid Divines, as *Zanchy* and *Rivet*; and many Papists, as *Suarez* and *Medina*, which hold the Law, as dilivered by *Moses*, not to belong to us, and yet are expresly against Antinomists: for they say, that howsoever the Law doth not binde under that notion as Mosaicall; yet it binds, because it is confirmed by Christ: so that although the first obligation ceaseth, and we have nothing to do with *Moses* now; yet the second obligation, which cometh by Christ, is still upon us. And this is enough to overthrow the Antinomian, who pleadeth for the totall abrogation of the Law.

The doctrine of the Antinomians heterodox, though the Law, as given by *Moses*, did not binde Christ ans.

Thus, you see, that if this should be granted, yet the Law should be kept up in its full vigour and force as much as if it were continued by *Moses*. But I conceive that this position goeth upon a false ground, as if our Saviour, *Matth.* 5. did there take away the obligation by *Moses*, and put a new sanction upon it, by his own authority; as if he should have said, The Law shall no longer binde you as it is *Moses* his Law, but as it is mine. Now this seemeth to overthrow the whole scope of our Saviour, which is to shew, that he did not come to destroy the Law: And therefore he doth not take upon him to be a new Law-giver, but an Interpreter of the old Law by *Moses*. This I intend to handle, God willing, in that Question, *Whether Christ hath appointed any new duties, that were not in the Law before*, Only this seemeth to be very cleare, that our Saviour there doth but interpret the old law, and vindicate it from corrupt glosses, and not either make a new Law, or intend a new confirmation of the old Law.

Secondly, *Consider in what sense we say, that the Law doth binde us in regard of* Moses; And,

First, this may be understood reduplicatively, as if it did bind, because of *Moses*; so that whatsoeveer is of *Moses* his ministery doth belong to us: and this is very false, and contrary

The Law given by *Moses* doth not bind us in regard of *Moses*.

to the whole current of Scripture; for then the *Ceremoniall Law* would also binde us, because *à quatenus ad omne valet consequentia*; so that you must not understand it in this sense.

The Law given by *Moses*, as written for the Church of God, and intended for good to Christians in the New Testament, is binding.

Secondly, you may understand it thus, that *Moses* as a Penman of the Scripture, writing this down for the Church of God, did by this intend good to Christians in the New-Testament: and this cannot be well denyed by any, that do hold the Old-Testament doth belong to Christians; for why should not the books of *Moses* belong to us, as well as the books of the Prophets?

Though the people of Israel were the present subject to whom the Morall Law was given, yet the Observation thereof was intended for the Church of God perpetually.

Thirdly, therefore we may understand it thus, that God, when he gave the ten Commandements by *Moses* to the people of Israel, though they were the present subject to whom he spake; yet he did intend an obligation by these Laws, not only upon the Jewes, but also all other Nations that should be converted, and come to imbrace their Religion: And this is indeed the very proper state of the Question, not, *Whether* Moses *was a Minister, or a Mediator to the Christians as well as the Jewes?* (for that is clearly false) but, *Whether, when he delivered the ten Commandements, he intended only the Jewes, and not all that should be converted hereafter?* It is true, the people of Israel were the people to whom this Law was immediately promulged; but yet the Question is, *Whether others, as they came under the promulgation of it, were not bound to receive it as well as Jews?* So that we must conceive of *Moses* as receiving the *Morall Law* for the Church of God perpetually; but the other Lawes in a peculiar and more appropriated way to the Jewes: For the Church of the Jewes may be considered in their proper peculiar way, as wherein most of their ordinances were typicall, and so *Moses*, a typicall Mediator; or, Secondly, as an Academy, or Schoole, or Library, wherein the true doctrine about God and his will was preserved, as also the interpretations of this given by the Prophets then living; and in this latter sense, what they did, they did for us, as well as for the Jewes. And, that this may be the more cleared to you, you may consider the *Morall Law to binde* two wayes:

The Morall Law is binding. 1. In Regard of the matter of it.

1. *In regard of the matter*, and so whatsoever in it is the Law of

of Nature, doth oblige all: and thus, as the Law of Nature, it did binde the Jewes before the promulgation of it upon Mount Sinai.

1. In regard of the preceptive authority put upon it.

2. Or you may consider it secondly, *to binde in regard of the preceptive authority, and command, which is put upon it*; for when a Law is promulged by a Messenger, then there cometh a new obligation upon it: and therefore *Moses* a Minister, and Servant of God, delivering this Law to them, did bring an obligation upon the people.

The obligation of the Morall Law perpetuall, proved by severall Arguments

Now the Question is, *Whether this obligation was temporary or perpetuall?* I incline to that opinion, which *Pareus* also doth, that it is perpetuall, and so doth *Bellarmine* and *Vasquez*.

3. Howsoever *Rivet* seemeth to make no great matter in this Question, if so be that we hold the Law obligeth *in regard of the matter*, though we deny it binding *in regard of the promulgation of it by* Moses: howsoever (I say) he thinkes it a Logomachy and of no great consequence; yet certainly it is: For, although they professe themselves against the Antinomists, and do say, The Law still obligeth, because of Christs confirmation of it; yet the Antinomians do professe they do not differ here from them, but they say, the Law bindeth in regard of the matter, and as it is in the hand of Jesus Christ. It is true, this expression of theirs is contradicted by them, and necessarily it must be so: for *Islebius*, and the old Antinomians, with the latter also, do not only speake against the Law as binding by *Moses*; but the *bona opera*, the good works, which are the matter of the Law, as appeareth in their dangerous positions about *good works*, which heretofore I have examined: but, truly, take the Antinomian in their former expressions, and I do not yet understand how those Orthodox Divines differ from them. And therefore if it can be made good, without any forcing or constraining the Scripture, that God when he gave the ten Commandements (for I speak of the *Morall Law* only) by *Moses*, did intend an obligation perpetuall of the Jewes, and all others converted to him, then will the Antinomian errour fall more clearly to the ground; only when I bring my Arguments for the affirmative, you must still remember in what sense the Question is stated, and that I speak not

not of the whole latitude of the Ministery of *Moses.*

Argum. 1. And, in the first place, I bring this Argument, (which much prevaileth with me:) *If so be the Ceremoniall Law, as given by* Moses, *had still obliged Christians, though there could be no obligation from the matter, had it not been revoked and abolished; then the Morall Law given by* Moses *must still oblige, though it did not binde in respect of the matter, unlesse we can shew where it is repealed.* For the further clearing of this, you may consider, that this was the great Question, which did so much trouble the Church in her infancy, *Whether Gentiles converted were bound to keep up the Ceremoniall Law? Whether they were bound to circumcise, and to use all those legall purifications?* Now how are these Questions decided, but thus? That they were but the shadows, and Christ the fulnesse was come, and therefore they were to cease.

And thus for the Judiciall Laws, because they were given to them as a politick body, that polity ceasing, which was the principall, the accessory falls with it; so that the *Ceremoniall Law*, in the judgement of all, had still bound Christians, were there not speciall revocations of these commands, and were there not reasons for their expiration from the very nature of them. Now no such thing can be affirmed by the Morall Law, for the matter of that is perpetuall, and there are no places of Scripture that do abrogate it. And, if you say, that the Apostle in some places, speaking of the Law, seemeth to take in Morall, as well as Ceremoniall, I answer it thus: The question which was first started up and troubled the Church, was meerly about Ceremonies, as appeareth *Act* 15. and their opinion was, that by the usage of this Ceremoniall worship they were justified; either wholly excluding Christ, or joyning him together with the Ceremoniall Law. Now it's true, the Apostles, in demolishing this errour, do *ex abundanti* shew, that not onely the works of the Ceremoniall Law, but neither of the Morall Law do justifie; but that benefit we have by Christ onely: Therefore the Apostles, when they bring in the Morall Law in the dispute, they do it in respect of justification, not obligation; for the maine Question was, *Whether the Ceremoniall Law did still oblige:* and their additionall errour was, that if it did oblige, we should

should still be justified by the performance of those acts; so that the Apostles do not joyn the Morall and Ceremoniall Law in the issue of obligation (for, though the Jewes would have held, they were not justified by them, yet they might not have practised them) but in regard of justification: and this is the first Argument.

The second Argument is *from the Scripture, urging the Morall Law upon Gentiles converted, as obliging of them, with the ground and reason of it*; which is, that they were our fathers: so that the Jews and Christians beleeving are looked upon as one people. Now, that the Scripture urgeth the Morall Law upon Heathens converted, as a commandment heretofore delivered, is plain. When *Paul* writeth to the Romans, *chap.* 13.8,9. he telleth them, *Love is the fulfilling of the Law*; and thereupon reckons up the commandments which were given by *Moses*. Thus when he writeth to the *Ephesians*, that were not Jews, *cap.* 6.2. he urgeth children to honour their father and mother, because *it's the first Commandment with promise*. Now this was wholly from *Moses*, and could be no other way: And this is further evident by *James*, *chap.* 2.8,10. in his Epistle, which is generall, and so to Gentiles converted, as well as to the Jews. Now mark those two expressions, *v.* 8. *If you fulfill the royall Law, according to the Scriptures*; that is, of *Moses*, where the second Table containeth our love to our neighbour: and then, *v.* 10. *He that said, Do not commit adultery, said also, Do not kill*; where, you see, he makes the Argument not in the matter, but in the Author, who was God by *Moses* to the people of Israel. And if you say, Why should these Commandments reach to them? I answer, because (as it is to be shewed in answering the objections against this truth) the Jews and we are looked upon as one people. Observe that place, 1 *Cor.* 10. The Apostle, writing to the Corinthians, saith, *Our fathers were all baptized unto Moses in the cloud and sea*, &c. Now how could this be true of the Corinthians, but only because since they beleeved, they were looked upon as one? Argum. 2.

The third Argument is *from the obligation upon us to keep the Sabbath day*: This is a full Argument to me, that the Morall Law given by *Moses* doth binde us Christians; for, supposing Argum. 3.

that opinion (which is abundantly proved by the Orthodox) that the Sabbath day is perpetuall; and that by vertue of the fourth Commandment, we cannot then but gather, that the Commandments, as given by *Moses*, do binde us: For here their distinction will not hold of binding *ratione materiæ*, by reason of the matter; and *ratione ministerii*, by reason of the ministry; for the seventh day cannot binde from the matter of it, there being nothing in nature, why the seventh, rather then the fifth, should oblige; but only from the meer Command of God for that day: and yet it will not follow, that we are bound to keep the Jewish seventh day, as the Learned shew in that controversie.

Now then, those that deny the Law as given by *Moses*, must needs conclude, that we keep the Sabbath day at the best, but from the grounds of the New-Testament, and not from the fourth Command at all: And, howsoever it be no argument to build upon, yet all Churches have kept the morall Law with the Preface to it, and have it in their Catechismes, as supposing it to belong unto us.

And when those prophane opinions, and licentious doctrines came up against the Sabbath Day; did not all learned and sound men look upon it as taking away one of the Commandments? Therefore that distinction of theirs, *The Morall Law bindes as the Law of Nature, but not as the Law of* Moses, doth no wayes hold: for the Sabbath day cannot be from the Law of Nature, in regard of the determinate time, but hath its morality and perpetuity from the meere positive Commandment of God.

Argum. 4. The fourth Argument from Reason, that *it is very incongruous to have a temporary obligation upon a perpetuall duty.* How probable can it be, that God, delivering the Law by *Moses*, should intend a temporary obligation only, when the matter is perpetualy; As if it had been thus ordered, *You shall have no other gods* but till *Moses* his time: *You shall not murder or commit adultery* but till his ministry lasteth, and then that obligation must cease, and a new obligation come upon you. Why should we conceive that, when the matter is necessary and perpetuall, God would alter and change the obligations? None can give a probable

probable reaſon for any ſuch alteration. Indeed, that they ſhould circumciſe, or offer ſacrifices till *Moſes* miniſtry laſted onely, there is great reaſon to be given; & thus *Auſtin* well anſwered *Porphyrius*, that objected God was worſhipped otherwayes in the Old-Teſtament then in the New: That is no matter, ſaith *Auſtin*, if that which be worſhipped be the true object, though it be worſhipped divers waves (when appointed by him) no more then when the ſame thing is pronounced in divers Languages.

The fifth Argument, *If the Law by* Moſes *do not binde us, then the explication of it by the other Prophets doth not alſo belong unto us*: For this you muſt know, that *Moſes* in other places doth explane this Law; and *Davids* Pſalmes, and *Solomons* Proverbs, as alſo the Propheſies of the Prophets, ſo farre as they are Morall, are nothing but explications of the Morall Law. Now what a wide doore will here be open to overthrow the Old-Teſtament? If I bring that place *Deut.* 32.46. [*Set your hearts upon theſe words which I teſtifie to you this day, becauſe it is your life*, &c.] to urge Chriſtians to keep the Commandments of the Lord, it may be replyed, What is that to us? we have nothing to do with *Moſes*: The matter, indeed doth belong to us as it is in the New-Teſtament, but as it is there written, ſo we have nothing to do with it. And by this meanes all our Texts, and proofes, which are brought in our Sermons may be rejected. And therefore *Dominicus à Soto* (who is among the Papiſts for the negative) expreſly ſaith, *lib.* 2. *de Juſt. & jure, quæſt.* 5. *Art.* 4. that no place can be brought out of the books of the Old-Teſtament, unto Chriſtians, as in reſpect of the obliging force of it. This is plainly to overthrow the Old-Teſtament. *Argum.* 5.

Now let us conſider what are the chiefeſt Arguments which they bring for the ſupport of this opinion, that the Law, as given by *Moſes*, doth not binde Chriſtians. And, firſt, they urge the Preface [*I am the Lord thy God, which brought thee out of Egypt.*] This doth not belonge to us, becauſe we nor our fathers ever were in Egypt: &, ſay they further, The temporall Promiſe to keep the Law, doth not belong to us: therefore *Epheſ.* chap. 6. 2. when *Paul* urgeth that Commandment with Promiſe, he doth not keep to the Promiſe particularly, *that thy life may be*

Arguments of the Antinomians, whereby they would prove, *that the Law, as given by* Moſes, *doth not bind Chriſtians*, examined & anſwered, *Argum.* 1.

long in the land the Lord thy God shall give thee; but speakes generally, first by adding something, *that it may be well with thee*, which was not in the first Promise; & then secondly, by detracting, saying only, *that thou mayest live long upon the earth* in generall.

Answ. 1. Now to the Preface some answer thus, That we may be said literally to be in Egypt: and they goe upon this ground, that we are made one with the people of the Jewes; and they bring the eleventh of the *Romanes* to prove this, where the Gentiles are said to be *grafted in*, so that they become of the same stock. And it is plane, that the Beleevers are *Abrahams* seed; and then, by this interpretation, whatsoever mercy was vouchsafed unto them, we are to account it as ours. This cannot well be rejected,

Answ. 2. but yet I shall not pitch upon this. Others therefore they say, That this bondage was typicall of our spirituall bondage; and the deliverance out of it was typicall, of our deliverance from Hell. But this is not so literall an interpretation as I desire, though I think it true. Therefore, in the third place, I shall

Answ. 3. answer, That there may be peculiar arguments that do belong to the Jewes, why they should keep the Commandments, and there are genarall ones that belong to all. The generall arguments are, *I am the Lord thy God*, this belongs to us; and then that peculiar argument may belong to them. And this is no new thing to have a perpetuall duty pressed upon a people, by some occasionall, or peculiar motive. Hence *Jerem.* 16. 14. 15. God saith there by the Prophet, that they *shall no more say, The Lord that brought up out of the land of Egypt, but that brought up out of the land of the North.* Where you see a speciall new argument may be brought for the generall duty. And as for the particular temporall Promise, I grant that did onley belong to them; but I deny the consequence, that therefore the precept doth not: for the Scripture useth divers arguments to the obedience of the same Command. *Davids* Psalmes for the most part, and some of *Paul's* Epistles, as *Philemon*, &c. were written upon particular occasions, yet the matter of them doth still belong to us.

Argum. 2. The secoud Argument is, that, If the Law did oblige us as given by *Moses*, then it did the Gentiles, and Heathens also,

and

and so the Heathens were bound to those Commandements as well as the Jewes: but that is not so; therefore *Paul, Rom.* 2. speaketh of the Gentiles without this Law, and as those that shall be judged without it.

Now this may be answered: It doth not follow that the Law by *Moses* must presently binde the Gentiles, but when promulged and made known to them; as at this time, Infidels and Pagans are not bound to beleeve in Jesus Christ; but if the doctrine of Christ were promulged to them, they were then bound. And I make no question but other Nations were then bound in the time of *Moses* his ministery, to enquire after the true God, and to worship him in the Jewish way, so far as they could. Thus we read of the Eunuch coming up to Jerusalem to worship And certainly, if a whole Nation had then been converted, either they must have worshipped God according to their own institution, or God would have revealed unto them some different way of worshipping him from the Jews, or else they were bound so far as they could (for the Ceremoniall worship bound them no otherwaies) to worship God in the Jewish way, then appointed by him. The Law then given by *Moses* did binde Gentiles, as it was made known to them: Thus the stranger in the gates was to keep the Sabbath, though that be meant of a stranger that had received their religion; yea, *Nehem.* 13. 19. *Nehemiah* would not suffer the Tyrians that were strangers, who did not submit to the Jewish Law, to pollute the Sabbath. *Answ.*

Now to all this that hath been said, you must take this limitation, That the Law given by *Moses* doth not belong to us in all the particulars of the administration of it. The giving of the Law in that terrible manner might be a peculiar thing belonging to the Jewes, as becoming the dispensation of the Old Testament; but yet the giving of the Law it self, in the obliging power of it, doth belong to us. We all acknowledge that the Old Testament had a peculiar administration from the New; it was fuller of terrour, and so did gender more to bondage then the New: Hence some say, that the Law was given on Mount *Sinai*; which it was so called from *Seneh*, a bramble bush (the bush God appeared in.) the Mountaine being full of bramble bushes, representing unto us the terrible and pricking power of the Law. *Use.*

Though the Law given by *Moses* doth not belong to us in all the particulars of the administration of it, yet in the obliging power of it it does.

Take heed of rejecting the Law, as given by *Moses*.

Use. To take heed of rejecting the Law, as given by *Moses*, leſt at the ſame time we reject the whole Old-Teſtament: for it is ſaid of the Prophets, as well as the Law, *that they are all John*; and then why ſhould they limit the Law to *Moses* his hands, more then others? Why ſhould they not ſay, The Law, as by *David*, as by *Iſaiah*, and *Ieremiah*, doth not binde? And if you ſay, they in other places ſpeake of Chriſt; ſo doth *Moses* alſo, as our Saviour expreſly ſaith. So that I ſee not how an Antinomian can follow his principle, but he muſt needs caſt off the Old-Teſtament, except it be in what it is propheticall of Chriſt.

Lectvre XVIII.

Matth. 5. 21, 22.

Ye have heard that it was ſaid by them of old time, &c. *But I ſay unto you*, &c.

THe Law as you have heard, may be conſidered either abſolutely, as a Rule, or relatively, as a Covenant: We are handling of it in the firſt conſideration, and have proved, that, as it was delivered by *Moses*, it doth belong to us Chriſtians. I ſhall now handle the Perfection of it, and labour to ſhew, that Chriſt hath inſtituted no new duty which was not commanded before by the Law of *Moses*. And this Queſtion will be very profitable, partly againſt the Antinomians, partly the Papiſts, and laſtly the Socinians, as will appeare in the handling of it. That therefore I may the better come to my matter intended, take notice in the generall, that theſe words are part of Chriſts Sermon upon the Mount; ſo that as the Law was firſt given upon a Mount, ſo alſo it is explained and interpreted by Chriſt upon a Mount. And in this Sermon is obſervable; firſt, that Chriſt begins with the end of actions, Bleſſedneſſe; for ſo Morall Philoſophy, which is practicall, doth alſo begin. Secondly, he deſcribes the Subjects who ſhall be made partakers of this, and they are deſcribed by ſeverall properties. In the

next

next place, as some think, *ver.* 13. he instructs the Apostles about their peculiar Office, *Ye are salt* (not honey, as one observeth) which is bitter to wounds: *Ye are light*, which is also offensive to sore eyes. In the next place he instructs the people (though some make this only spoken to the Disciples) and that first about the substance of the Precepts, what duties are to be done, against the false interpretations of the Pharisees and Scribes; and in the next Chapter he sheweth the end, Why we do the good things God requireth of us, and that is for the glory of God, which ought to consume all other ends, as the Sunne puts out the light of the fire: and the first substantiall duty of the Commandments which he instanceth in, is this in my text.

Now, before I raise the Doctrine, I must answer some Questions: as, First, [a] *What is meant by these words,* [*It hath been said by them of old*] For here is some difference. It is understood by some in the dative case, (thus) *It hath been said to them of old:* and hereby our Saviour would comprehend the Auditors, or Hearers that have been heretofore. Others do understand it equivalent unto ἀπὸ τῶν ἀρχαίων, as if ἀρχαίοις did answer the Ablative case among the Latines, and so it seemeth our Interpreters take it, and thus others that are Orthodox: but, truly, the opposition that seemeth to be in those words, [*It hath been said to them of old: but I say unto you*] makes me incline to the former way, ὑμῖν is in the dative case. It is also demanded, who are meant [b] by *those of old*, to what age that doth extend? Some referre it to those times only, that were between *Esdras* and Christ: but I rather think it is to be extended even unto *Moses* his time, for we see our Saviour instanceth in commands delivered then, and thus the word ἀρχαῖ & generally (except *Act* 21. 16.) referreth to the times of *Moses*, or the Prophets.

[a] What is meant by *It hath been said by them of old.*

[b] Who meant by *those of old*

Secondly, *Whether those Precepts which are said to be heard of old, be the Law and words of* Moses, *or the additions of corrupt glossers.* And that most of them are the expresse words of *Moses*, it is plain; as *Thou shalt not kill*, or *Commit adultery*: but the doubt lyeth upon two places: The first is *ver.* 21. *Shall be in danger of judgement.* Here is, say some, a two-fold corruption: 1. By adding *words*, which are not in the Scripture; for they speake peremptorily, *He shall dye*: whereas these words seem to be obscure

Those precepts said to be *of old*, are the Law and words *Moses.*

scure and doubtfull, He shall be brought before the judges to be tryed, whether he be guilty or no. The second corruption they conceive in the *sense*, and that is, as if the Pharisees did understand the Commandment only to forbid actuall murder, but not murderous thoughts, affections, or intentions: And this last seemeth clearly to be the truth, as is to be shewed afterwards: but for the former I do something doubt, because, though that addition be not expresst in so many words, yet there seemeth to be that which is equivalent; for, *Numb.* 35.30. there we read, the murderer who was to be put to death, was to be tryed by witnesses, which argueth there were Judges to determine the cause. The second particular, is that *ver.* 43. *Thou shalt hate thy enemy*: where some learned men observe a threefold depravation: 1. An implyed one, as if a friend were only a neighbour: 2. A plain omission; for *Lev.* 19. it's added, *as thy self*, which is here omitted. 3. A plain addition of that which was not only not commanded or permitted, but expresly prohibited, as *Exod.* 23.4. *Prov.* 25.21. And this may probably be thought an interpretation of the Scribes and Pharisees arguing on the contrary, that if we were to love our neighbours, then we were to hate our enemies; yet there are some who would make the sense of this in the Scripture; that is, in a limited sense to the Canaanites; for they think, that because they were commanded to make no Covenant with them, but to destroy them, and not to pity them, therefore this is as much as to hate them: and thereupon, they understand the two fore quoted places, that speak of relieving of our enemies, to be only meant of enemies that were Jews their Country-men, and not of strangers. And the Jews thought they might kill any idolaters; Therefore *Tacitus* saith of them, there was *misericordia in promptu apud suos, mercy to their own*; but *contra omnes alios hostile odium, hostile hatred against all others*: yet this command of God to destroy those Nations, some understand not absolutely but limitedly, if so be they did refuse the conditions of peace. I therefore incline to those, who think it a perverse addition of the Scribes and Pharisees, yet am not able to say the other is false.

3. *Whether our Saviour do oppose himself here to others as a*

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Law-giver, or as an Interpreter, cleansing away the mud and filth from the fountain. And this indeed is worthy the disquisition: for this chapter hath been taken by the Manichees and Marcionites of old, and by other erroneous persons of late, to countenance great errours; for some have said, that the Author of the Old-Testament, and the New-Testament are contrary; some have said, that the New-Testament or the Gospel containeth more exact and spirituall duties then the Old: Hence they conclude, that many things were lawful then, which are not now; and they instance in Magistracy, resisting of injuries, swearing, and loving of our enemies; and many counsels of perfection added. And this is a very necessary Question: for hereby will be laid open the excellency of the Law, when it shall be seen, that Jesus Christ (setting aside the positive precepts of Baptisme and the Lords supper, &c.) commanded no new duty, but all was a duty before, that is now.

Now, that our Saviour doth only interpret, and not adde new Laws, will appear,

1. From that protestation and solemn affirmation he makes, before he cometh to instruct the hearers about their duties: *Think not that I came to destroy the Law, but to fulfill it.* Now, although it be true, that Christ may be said to fulfill the Law diverse wayes: yet I think he speaks here most principally, for his doctrinall fulfilling it; for he opposeth teaching the Law, to breaking of the Law: and if this be so, then our Saviours intent was, that he came not to teach them any new duty, to which they were not obliged before; onely he would better explicate the Law to them, that so they might be sensible of sin more then they were, and discover themselves to be fouler, and more abominable then ever they judged themselves. Thus *Theophylact, As a painter doth not destroy the old lineaments, only makes them more glorious and beautifull, so did Christ about the Law.* Christ does only interpret the old, adds no new laws.

In the next place, Christ did not adde new duties, which were not commanded in the Law, because the Law is perfect, and they were bound not to adde to it, or detract from it: Therefore we are not to continue a more excellent way of duty, then that prescribed there.

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Indeed the Gospel doth infinitely exceed in regard of the remedy prescribed for afflicted sinners, and the glorious manifestation of his grace and goodnesse; but if we speak of holy and spirituall duties, there cannot be a more excellent way of holinesse, this being an idea and representation of the glorious nature of God.

3. That nothing can be added to the Law, appeareth by that Commandment of loving God with all our heart and soul: Now there can be nothing greater then this; and this command is not only indicative of an end which we are to aime at, but also preceptive of all the means which tend thereunto.

And lastly, our Saviour saith not, *Except your righteousnesse exceed that of* Moses *his Law*, or *which was delivered by him*, but *that of the Scribes and Pharisees*; implying by that plainly, his intent was to detect and discover those formall and hypocriticall wayes which they pleased themselves in, when indeed they never understood the marrow, and excellency of the Law.

The Pharisees were of opinion, that the law did only reach the outward man, and forbid outward acts.

Question 4. *What was the opinion received among the Pharisees concerning the Commandments of God?* That you may know the just ground our Saviour had thus to expound the Law, it will be manifest, if you consider the generall opinion received among the Jews about the sense of the Commandments; and that was, The Law did onely reach to the outward man, did only forbid outward acts, and that there was no sin before God in our hearts, though we delighted in, and purposed the outward acts, if they were not outwardly committed. And this we may gather by *Paul*, that all the while he was bewitched with Pharisaicall principles, he did not understand inward lust to be sin: and as famous, as it is false, is that exposition brought by the Learned of *Kimchy* upon that *Psalm* 66.18. *If I regard iniquity in my heart, he will not hear*: he makes this strange meaning of it, *If I regard iniquity onely in my heart*, so that it break not forth into outward act, *the Lord will not hear*, that is, hear, so as to impute it, or account it a sin. And thus it is observed of *Josephus*, that he derideth *Polybius* the noble historian, because he attributed the death of *Antiochus* to sacriledge onely in his purpose and will, which he thought could no be; that a man, having

having a purpose onely to sin, should be punished by God for it. But the Heathens did herein exceed the Pharisees, *fecit quisq; quantum voluit:* its *Seneca's* saying. And, indeed, its no wonder if the Pharisees did thus corrupt Scripture, for its a doctrine we all naturally incline unto, not to take notice, or ever be humbled for heart-sins, if so be they break not out into acts. Oh, what an hell may thy heart be, when thy outward man is not defiled? Good is that passage, 2 *Chron* 22.26. *Hezekiah humbled himself for the pride of his heart.* Certainly, as God, who is a spirit, doth most love spirit-graces; so he doth most abhor spirit-sins. The Schools do well observe, that outward sins are *majoris infamiæ, of greater reproach,* but inward heart-sins are *majoris reatûs, of greater guilt,* as we see in the devils. And from this corruption in our nature, ariseth that poisonous principle in Popery, which is also in all formall Protestants, *That the commands of God do onely forbid the voluntary omission of outward acts, whereas our Saviours explication will finde every man to be a murderer, an adulterer, &c.* Now our Saviours explications of the Law go upon those grounds which are observed by all sound Divines, *viz.* 1. That the Law is spirituall, and forbids not onely the fruit and branches of sin, but even the root it self and fountain: And 2. that whereso'ever any sin is forbidden, and in what latitude soever; the contrary good things are commanded, and in that proportionable latitude. This therefore considered, may make every man tremble and be afraid of his own heart, and with him to cry out, *Gehenna sum Domine,* I am a very hell it self. Let us not therefore be afraid of preaching the Law as we see Christ here doth, for this is the great engine to beat bown the formality, and Pharisaisme that is in people.

And thus I come to raise the Doctrine, which is, that *The Law of God is such a perfect rule of life, that Christ added no new precept or duty unto it:* But even as the Prophets before did onely explicate the Law, when they pressed morall duties; so also Christ and the Apostles, when they urge men unto holy duties, they are the same commanded heretofore: I do not speak of Sacraments, or the outward positive worship, which is otherwise then was in the Old Testament (they had circumcision, and

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we have Baptisme) but of the Morall duties required of us.

No specificall difference of the duties in the Old Testament, from those of the New, but only graduall in their manifestation.

It is true, in the Old-Testament many things were expressed more grosly and carnally, which the people for the most part understood carnally; yet the duties then commmanded were as spirituall as now: There is onely a graduall difference in the manifestation of the duties, no specificall difference of the duties themselves. And that this may appeare the more to the dignity and excellency of the Law, I will instance in particulars:

The Law did not only command the outward duty, but required the worship of the heart.

First, *The Law of God required the heart-worship and service.* That this may be understood, take this for a generall rule, which is not denied by any: *That when there are any Morall duties pressed in the Old Testament, the Prophets do it, as explainers of the Law; they do but unfold and draw out that Arras which was folded together before.* This being premised, then consider those places in the Old-Testament that call for the heart: Thus *Pro.* 3. 1 *Let thine heart keep my commandements*; So *Pro.* 23. 26. *My sonne, give me thine heart:* So that all the duties then performed, which were without the heart and inward man, were not regarded: God required then heart-prayer, and heart humiliation. Its true, the people for the most part understood all carnally and grosly, thinking the outward duty commanded onely: and that is no marvell; for do not people, even in these times of the Gospel, look to the externall duty, not examining whether they pray or humble themselves according as the Word speaks of such duties? Thus *David* was very sensible of his heart-neglect, when he prayed, *Unite my heart to feare thy Name*: and are not the people of God still under the same temptations? They would pray, they would humble themselves; but oh how they want an heart! That is so divided and distracted, that if after any duty we should put that question to it, as God did to Satan, *From whence commest thou?* it would returne Satans answer, *From compassing the earth.*

2. The Law preferred inward graces before outward duties.

2. *It preferred duties of Mortification and Sanctification, before religious outward duties.* This you shall see frequently pressed and inculcated by the Prophets. *Isaiah* 1. how doth God abhorre there all their solemne duties, making them abominable even like carrion, and all because they did not wash them, and make them clean? So *David* saith, A broken and contrite

heart,

heart, it was more then any burnt offering now under the times of the Gospel. This is an high duty, and few reach unto it. Doth not the Apostle reprove the Corinthians for desiring gifts, rather then graces; and abilities of parts rather then holinesse? So that this is an excellent duty prescribed by Gods Law, that to be able to mortifie our affections, to have sanctified natures, is more then to have Seraphicall knowledge, and Cherubinicall affections in any duty. Who then can be against the preaching of the Law, when it is such an excellent and pure rule, holding forth such precious holinesse?

All the duties required by the Law, were to be done,

3. *It required all our duies to be done,*

1. In Faith.

1. *In faith*: for who can think, that when God required in the first Table having him for their God, that hereby was not commanded faith and trusting in him, as a God in Covenant, who would pardon sinne? How could the Jewes love God, or pray unto him acceptably, if they had not faith in him? Therefore the Law is to be considered most strictly, as it containeth nothing but precepts of things to be done in which sense, it is sometimes, though seldom, taken. And 2. more largely, as it had the Preface, and Promises added unto it: and so it did necessarily require justifying faith; for it cannot be conceived, that when God commanded the people of Israel by *Moses*, to worship him, and to acknowledge him as their God, but that his will was, they should beleeve on him as a Father: But more of this when we speak of the Law as a Covenant.

2. In love.

2. *In love*: and this is so much commanded by the Law, that Christ makes the summe of the Law to be in these two things; love of God, and of our neighbour. Therefore I wonder at the Antinomian, who is so apt to oppose the doing of things in love, and doing of them by the Law together: for, doth not the Law of God command every duty to be in love, to pray in love to God? Yea, by the law we are to love God, because hee hath given Christ for us; for the Law commands us to love God for whatsoever benefits he bestoweth upon us: now, if we are to love him for temporall benefits, much more for spirituall.

It is true, the dispensation of the Law was in a terrible way, and did gender to bondage; but the doctrine of the Law, that

was for love, and the more any Jew did any thing in love to God, the more conformable he was to Gods Law.

4. *It required such an heavenly heart, that We are to love God more then any thing else.* It did not only require love to God, but also it commanded it in such a preheminency, as that none under the times of the Gospel can do an higher duty, or expression of love than then was commanded; suppose a man be a Martyr, will lose his life for Gods cause, this is an obedience to the first Commandement. When our Saviour saith, *He that loveth father or mother more then me, is not worthy of me*; he commands no higher thing of any Christian, then every Jew was bound to do; hence *Levi* was so commended, because in executing of Justice, he knew not father or mother: and it must needs be so; for what can be more then all? and yet God requires all the minde, all the heart, all the strength; not that we are bound to love God *in quantum est diligibilis*, for God can only can love himself, but *nihil supra, æquè*, or *contra.*

Love to God in as great a measure commanded by the Law as by the Gospel.

5. *It required spirituall motives for all our solemn addresses unto him.* There are some men who look upon all the Jewes under the Old Testament as so many bruit beasts, that did only minde earthly things: and that as children are allured by Apples and Nuts rather then by a great Inheritance; so they were only invited to duties by carnall and temporall motives, not by any spirituall considerations. Now how false this is, appeareth by the Prophets generall complaints, that when they fasted, it was not to him, even to him, and so they howled, because of their miseries, but not becase God was offended: And thus *David*, though he had received the pardon of his sinne, yet how kindly, and spiritually doth he monrn, *Against thee, thee only have I sinned?* Thus *Micah* 7. *I will beare the indignation of the Lord, because I have sinned against him.* What can be more spirituall?

In all our addresses to God, it required spirituall motives.

6. *It required joy and contentednesse in him more then in any creature; yea, to the contempt of all creatures*: & doth the Gospel administration rise higher in any command? We judge those very spirstuall expressions, *Reioyce in the Lord alwayes*; and *set your affections on things above*; and, *Our Conversation is in Heaven*: but doth not *David* go as high, when he saith, *Whom*

It required joy in God above all things else.

have

have I in heaven but thee, and none in earth in comparison of thee? Did not *David* preferre the Word of God above gold and honey? Did not his heart faint, and yern within him? What a sweet strain is that of him, when banished, he doth not wish for his kingdome, nor outward estate, but to *see God in the beauties of holinesse*? Therefore, howsoever the dispensation was not so cleare and manifest, yet those that were diligent and blessed by God, did arise to such excellent tempers.

7. *Yea, it required all perfection.* But what need I rnnne further in perfection, seeing it comanded all perfection? Perfection of the subject, the man ought to be in minde and soul and affections all over holy; Perfection in the object, there was no duty, or performance, but the Law requireth it; Perfection in degrees, it did require love without any defect, without any remissenesse at all: so that there cannot be a more excellent doctrinall way of holinesse then the preaching of the Law. It required perfection of the subject, object, degrees &c.

8. *God did work grace in us by this, as well as by the Gospel.* I adde this particular, lest any should say, All this terrifieth the more, because it only commands, and doth not help: I answer, That God doth use the Law instrumentally, for to quicken up grace, & increase it in us, as *David*, *Psal.* 119. doth at large shew. It is true, the Law of it self cannot work grace; no more can the Gospell of it selfe work grace: only here is the difference, we cannot be justified by any works of the Law that we are inabled to do, only we are justified by Faith; not as it is a work, for so its commanded in the Law, but as an instrument applying Christ. Therefore Gods spirit doth graciously accompany us in the pressing of these duties; and hereby we become like a living Law: neither doth this exclude Christ, but advance him the more. The Law instrumentall to work grace in us, as well as the Gospel.

Use. Of Instruction, How necessary a duty it is for a Minister of Iesus Christ to be diligent in preaching and explicating of the Law of God. We see Christ here, the first, and the longest Sermon that ever he preached, was to vindicate the Law, and to hold forth the excellency of it: and if we be legall Preachers in so doing, then Christ also is so to be accounted: And indeed some have not been affraid to speak so of Christ. But to speake the truth, the preaching of the Law is so necessary, that you can never- It is the duty of Ministers to be diligent in preaching and expounding the Law.

never be ſpirituall, heavenly, heart-Chriſtians, unleſſe theſe things be daily ſet before your eyes. Can the boy ever learn to write well, unleſſe an exact Copy be laid before him? Therefore you can never advance the Law too much, or heare of it too much, if ſo be it ſtill be propounded as a Rule, as a Doctrine. Indeed when it is made a ground for our Juſtification, then we turne the precious *Manna* into corrupt wormes. Therefore be ſo farre from condemning, or diſputing againſt the Law, as that you would earneſtly deſire to have more and more of this excellent Rule laid downe before your eyes. How proud will be my beſt humility? How carnall will my beſt heavenly-mindedneſſe be, if ſo be that I go to this Rule? Where will formality, and cuſtomary duties appeare, if ſo be that we attend to this guide? Oh know, there is a great deale of unknowne ſinfulneſs in thy heart, becauſe the Law is unknown to thee.

Lectvre XIX.

Matth. 5. 21, 22.

Ye have heard, it was ſaid of old, &c.

BEcauſe my purpoſe is to ſet forth the dignity of the Morall Law, I ſhall therefore briefly demonſtrate in this preſent Sermon, the falſhood of that opinion, maintained by Papiſts, Anabaptiſts, and Socinians, *That Chriſt came to give us more exact precepts then* Moſes *delivered to the Jewes, and therefore that Chriſt was not here an Interpreter, but a Reformer.* It cannot be denyed, but this Sermon of our Saviours hath bred many thoughts of heart: for, becauſe of theſe precepts here, not rightly underſtood, the Heathens took occaſion to calumniate the Chriſtian Religion, as that which could not ſtand with a Common-wealth: And the Ancient Fathers were much troubled in anſwer to their objections; for when *Julian* and others did urge, that ſeeing by Chriſts commands we might not reſiſt evill, but rather be prepared to receive more injuries, therefore no

no Warre no Magistracy, no places of Judicature were lawfull: the Fathers in their answer did seeme to yeeld this, only they said, Here was a lawfull way, and a better way: To warre, or to take places of Justice were lawfull wayes; but yet to refuse these, and not to medle with them at all, was a more sublime, Christian way. And from this mistake came that erroneous opinion of Precepts and Councels. Besides, it's thought by the Learned, that some of the Ancient Fathers, being Philosophers before, did retaine much of that stoicall disposition in them, and so made Christs Precepts comply with their affections: But this I shall endeavour to prove, that there is no lawfull Morall way heretofore commanded by *Moses* to the Jewes, which doth not at this time also belong to Christians. Only let me premise thus much, That, howsoever the things questioned by the Adversaries, are lawfull to Christians; yet there are few that rise up to the practise of them as Christ commanded. Certainly these places; Of not resisting evill, Of giving our cloak to him that would take away our coat, &c. though they do not exclude the office of a Magistrate, or our desire of him to aide us in our defence; yet they do forbid the frequent and common practise of most Christians; so that we may say, there are few States, and Kingdomes which do rise up to the practise of that patience, and christian meeknesse, which we see here commanded. insomuch that kingdomes are more the kingdomes of the world then of Christ, and the lawes and practises of Commonwealths are such as sute more with humane states then with the lawes of Christ. But I come to the particulars.

Swearing neither absolutely unlawfull, not universally forbidden by our Saviour with reasons why.

And first, whereas it's granted to be lawfull by the Law of *Moses* to swear, now (say some) under the Gospel it's made absolutely unlawfull, under any pretence whatsoever, and (say they) here our Saviour forbids it absolutely, *Swear not at all*; and *James*, following this of our Saviour, doth the like. Hence their opinion is, that it is not only unlawfull to swear falsely and vainly, but at all in any respect. And this (say they) is a perfection required of Christians above those of the Law. Nor is it any wonder that men of late have doubted of this, seeing the Learned shew, that some of the Fathers of old have thought it absolutely unlawfull for a Christian to swear. In

Eusebius one *Basilides*, a Christian, being commanded to swear, replied, It was not lawfull for him, because he was a Christian. And *Hierome* saith, that to swear was permitted to the Jews, or infants, as to offer sacrifices unto God; yet I cannot see, but that they did swear also, although sometimes they speak as if they thought there were an absolute prohibition of it. Yet *Athanasius* made a solemn oath, to purge himself, when accused to the Emperour: and *Tertullian* saith, though the Christians refused to swear *per genium Principis*, because that they conceived it a devill, yet they did swear *per salutem principis*.

Some again have thought, that it is lawfull to swear, but then only in religious things, or in things that do concern the safety of the Publique, but that it is not lawfull to swear in any thing of our own, or about any money matter: and *Basil* doth object to the Christians of his time, the Example of one *Clinias* a Pythagorean, who being fined a great summe of money, and might have escaped it by an oath, yet chose rather to undergoe that dammage then to swear.

Some have thought it better, if in humane affairs, where promissory oaths use to be, there were only a naked promise, yet with as great a punishment upon the breaking of it, as if it were perjury, because men are for the most part more awed with fear of punishment then breaking an oath. But, whatsoever the thoughts of men may be about limiting of swearing; yet it is lawfull in some cases to swear: neither is our Saviour so to be understood as universally forbidding.

First, because then he would have destroyed the Law, which yet he denyeth that he doth; for *Deut. 6.* to swear by God, is a command not indeed of a thing absolutely in it self, but occasionally, as opportunity shall be: Therefore the word that signifieth *To swear* in the Hebrew is in the passive sense; implying that we are not voluntarily to choose to do so, but when necessity requireth it.

Secondly, again, Christ doth not absolutely prohibit it, because the use and end of an oath is perpetuall, which is to end controversies, *Heb. 6.* Therefore *Aquinas* saith well, that, what first principles are in speculatives, to determine all conclusions, the same an oath is in practicalls, to end controversies.

Thirdly, and lastly, we have the example of *Paul* swearing sometimes in his Epistle; so that our Saviour doth not altogether forbid it, but he reproveth the Pharisees corrupt glosses, which were, 1. To think that if a man did not name God in his oath, though it were by other creatures, it was not perjury, if he did falsifie that oath. And how many come neer this, who think if they sweare by the creatures, so that God is not named, it's not such an hainous thing. The second corrupt interpretation was, They thought that Gods Name was not polluted, if so be they intended to make good their promise, though they did use the Name of God in their oathes, about unnecessary, and vain matters. Now this our Saviour forbids by his affirmative Direction, *Let your yea, be yea, and nay, nay, whatsoever is more then this is of sinne.* He speakes there of our ordinary & familiar discourse as private persons; not concerning a publike consideration: even as afterwards, when he mentioneth the duty of not resisting evil, he forbids private revenge, and not publique justice. Although some understand this of our Saviours, and that of *James*, not of assertory oathes (for it's spoken by our Saviour, in addition unto that, *Thou shalt pay unto the Lord thy vows*) but of promissory oaths; and so the meaning, is, Although thou intend to performe or do such a thing, yet doe not sweare, because things are so uncertain, and many things may fall out: and this is very probable. Only if you understand it the former way, you must not take it so, as if an oath were such a lawfull thing, as that it is *propter se appetendum*; but only as physick is, which is sometimes necessary for another thing. Thus therefore having cleared, that our Saviour intendeth no higher thing then that was lawfull before, give me leave to reprove the common practise among men, who say they are Christians, about swearing. If you observe men in their discourse, in their trading, do they carry themselves so, as if Christ had said, *Sweare not at all*; and not rather, as if he said, Sweare alwayes, and altogether? Oh therefore that this common customary way of swearing, which doth so directly oppose Christ, were wholy laid aside! The very Heathens will condemne us herein, and among the Heathens, *ex animi sui sententia*, was in stead of an oath. It seemeth this custome of swearing in discourse hath been

Corrupt glosses of the Pharisees, touching Swaring, reproved.

of old; for *Chrysostome* and *Austin* are very vehement against it in their Sermons. Now let us proceed.

There are some who from those words of our Saviour spoken *ver.* 38, 39, 40, 41. do gather, that now under the Gospel it's not lawfull, 1. To put any man to death for any fault whatsoever. 2. That it's not lawfull to warre. 3. Not to go to law in any case, 4. Not to seek to a Magistrate for the defence of our selves; Therefore in these opinions they thinke they hold forth much of Christian meeknesse and patience: but before we come to the particulars, let us consider in what sense it'a said, *An eye for an eye, A tooth for a tooth.* This kind of Law was an ancient one among other Nations: *Aristotle* cals it τὸ ἀντιπεπονθὸς. And we read of a double retaliation, one Pythagoricall, which was wicked and ungodly, holding that if a man did thieve from one, the same might thieve from him again: The other Mosaicall, which was good, and had justice in it. Onely the Question is, Whether this be literally to be understood, that it was lawfull for a man, who had his eye or tooth struck out by another, to desire of the Judge, that he, who did this violence, should also have his eye or tooth beaten out.

In what sense the words, *An eye for an eye, A tooth for a tooth*, are to be taken.

You may reade the Law *Exod.* 21. 23. and how it ought to be moderated by Judges, (private men not being left to revenge themselves) *Deut.* 19. 19. This Law was not given (as one wickedly saith) to indulge the childish condition of the Jewes, as being apt to revenge, and therefore makes it an imperfect Law, (saying that many lawes of men were more perfect lawes) but it was given against private revenge, and the end was that justice might be done. Now some have said, this law was literally observed, and that a man who was wounded by another, hee himselfe was wounded againe. But I doe rather thinke that the command in the letter of it was not observed, but that a recompence was made according to the judgment of the Judge for the losse: and it would have been a very hard thing, if one man had wounded another, to inflict just such a wound, neither deeper nor broader, nor doing no more hurt upon the man who offered violence.

Capitall punishments even death it selfe, may be inflicted upon Offenders: 1. Because commanded by God.

Wee therefore come to the Questions: And first concerning capitall punishments to be inflicted upon some offenders. There

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are those that say, It doth not stand with the goodnesse and meeknesse of a Gospel-spirit to put any man to death for any crime whatsoever. But the falsenesse hereof doth appeare, 1. In that it's a command of God from the beginning, with a perpetuall reason added to it, that he who was guilty of murder, should be put to death; so that at least in this case there ought to be a capitall punishment. Now the command that God gave is *Gen. 9. 6. Whatsoever sheddeth mans blood, by man shall his blood be shed,* and there is the reason given of it, *because the image of God,* viz. in his soule, *is in him* To elude this, they say that this is not a command but a meere prediction: God doth here foretell (say they) what will befall the murderer, not what a Magistrate is bound to do. But that is a meere evasion; for why should God fore-tell this, but because it was a duty to be done? Therefore it's not said indefinitly, *He that sheddeth mans blood, his blood shall be shed,* but he addeth, *by man it shall be shed.* Therefore, howsoever a great * Scholar saith, that those are deceived, who think capitall punishments are appointed by the Law of Nature, or any perpetuall Law of God; yet this place demonstrateth the contrary: neither is it any matter that *Plato* would have reduced into his common-wealth the abrogation of capital punishments; or that the Romans for a while did use no heavier punishment, then deportation, or banishment; we must live by commands, and not by examples, especially humane. It's instanced in *Cain,* who, though he killed his brother *Abel,* yet God did not destroy him. It must be granted, that Gods indulgence to *Cain* was very great; for he doth not only spare his life, but sets a marke upon him to preserve him (what this was, they are most to be commended, who dare not determine it, because the Scripture is silent in it.) and not only so, but he addeth a more severe punishment to that man that shall kill *Cain,* then was due to the killing of any man. Although it may be thought God in suffering *Cain* to live, was not so much indulgent as severe, in suffering him to be an instance of his displeasure against him to all the world; As *Psal.* 59. 11. *Slay them not* (saith the Psalmist) *lest my people forget*: so that it is one thing, what God may do for speciall reasons; and another, what the common Law of Nature, and the perpetuall Law of God requireth.

* *Grotius.*

2. Because it is the Magistrates office.

3. Because practis'd under the Gospel, upon *Ananias* and *Sapphira*, and so not repugnant to it.

A second Argument for capitall punishments under the Gospel, is from the Magistrates office, who, *Rom.* 13. is said, *not to beare the sword in vaine*: Now the *sword*, doth imply a power of life and death, and therefore *Paul* said, *If I have done any thing worthy of death*, implying there were some things that did deserve it.

Lastly, that to put to death men for faults, is not repugnant to the spirit of the Gospel, appeareth by the judgement upon *Ananias* and *Sapphira*. You cannot reade of a more severe expression under the Law, then that was of the Gospel; so that as we are indeed to labour for the meeknes and patience of a Christian, yet we are not to forget zeale for Gods glory, and the publick good, it being cruelty to the good to spare the bad: and if we would pity such a man offending, we must much more pity the common-wealth.

Object. 1. That which is objected to this is, 1. The rebuke that our Saviour gave to his Disciples, when they would have had fire come downe from heaven: They are reproved upon this ground, because *they knew not what spirit they were of*. Now, say they, this spirit is the spirit of the New Testament, which is opposed to the Spirit of *Elias* in the Old.

Sol. The answer is obvious that Christ doth not there oppose the Spirit of the New Testament & the Old together, but their spirit, and *Elias* his spirit. What *Elias* did, he was moved unto by the Spirit of God, not for any private revenge, but that the glory of God might be illustrated. Now this fire of theirs was rash and vindicative: It was not elementary fire, but culinary; nourished by low and unworthy considerations.

Object. 2. In the next place they urge the fact of our Saviour, *John* 8. to the adultéresse; where he doth not proceed to the stoning of her, but rather freeth her.

Sol. The answer is, that Christ in his first coming was not as a Judge, and therefore did not take upon him to medle in temporall punishments, only as a minister, he laboured to bring them unto repentance, both the woman, and the accusers.

Object. 3. And whereas againe it's objected, that this way of putting to death, is against charity and love of mens souls, because many are put to death without any seeming repentance, which is presently to send them to Hell.

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The answer is, that all Magistrates, they are to take care for the salvation of the malefactors soules, as much as in them lyeth; but if they doe perish in their sins, this ariseth not from justice done, which is rather to bring them in mind of their sins, and to humble them. but it cometh from the frowardnesse, & obstinacy in their owne hearts. And in that, we see a Magistracy confirmed in the Gospel, we need not require an expresse command in the New-Testament for the putting of some malefactors to death. *Sol.*

The third thing which they say was allowed in the Law, but forbid by Christ in the Gospel, is *Warre:* And certainly we may reade in Antiquity, that the Christians did refuse warre, but not universally; for there were Christian souldiers, only there were some peculiar causes, why in those times, the Christians might decline it; As, first, because in their military oath, there was a calling upon a heathen god, and their banners lifted up were polluted with idolatry. And secondly, because they should be forced sometimes to be instruments in accomplishing the Emperours Edicts against the Christians, which they would not do: Now if we bring places out of the Old-Testament for the lawfulnesse of warrs, they care not; for, say they, the laws of Nature, and of *Moses* are to be reformed by the Lawes of Christ, God indeed (say they) gave the Jewes in the Old-Testament leave to fight, because they had a temporall inheritance and possession given them. which they could not keep, but by force of armes: now under the New-Testament, God hath not done so to his people. Thus they say, but this is a shift, for we know *Abraham*, by a meere law of nature, went to war, and delivered his nephew *Lot*, being oppressed by enemies.

Warre allowed by Christ under the Gospel.

Two causes for which the Primitive Christians might decline warre

But that Warre is allowed by Christ, appeareth plainly by comparing 1. *Tim.* 2. 3. and *Rom.* 13. where the Apostle would have us pray for Magistrates, & supposeth, that while they are Magistrates, they may be Christians, and come to the faith; so that thereby we may live a quiet and godly life under them; now how can this be unlesse they draw their sword upon offenders? And if they cannot in an ordinary legall way be brought to judgement, then by force of Armes.

The second knowne argument is from *Luke.* 3. where *John Baptist* counselleth the souldiers not to lay downe their office, but

but to look to such duties as were necessary to them in that place; and, which is to be observed, these were mercenary souldiers, as it is thought, they were at that time. As for the Objections, they are taken from such considerations, as will be examined in the next particular; only the Orthodox that do hold war lawfull, they do acknowledge many rules necessary for the godly and holy managing of it: and it is an hard thing to have an holy camp; and this made *Austin* say, in regard of the concomitant evils of it, that *Omne bellum etiam justum esse detestandum*; yet not but he thought it necessary to have it used, when it concerned the glory of God, and the good of the publique.

Lectvre XX.

Matth. 5. 21, 22.

Ye have heard it hath been said by them of old, &c.

There remain two Questions more to be decided in this businesse, concerning Christs interpretation of the Law of *Moses*: The one is *about the lawfulnesse of repelling force by force*: The other *about applying our selves to the Magistrate, to defend us against the injury, and violence of others.* Now, that I may not be tedious in the discussing of these, I will lay down some few grounds that serve to the clearing of the truth herein, and so proceed to other matter, although (as you have heard) this tendeth much to the dignity and excellency of the Law.

All men naturally prone to revenge injuries.

First therefore take notice, that *there is in all a cursed proneness to do things by way of revenge*: Insomuch that there is not one in a thousand that doth rise up in practise to this excellent way, and rule of patience. The Heathens, they thought to revenge our selves was lawfull: Thus *Tully*, *It is the first office of Justice to hurt no body, unlesse first provoked by injury: O quam simplicem, veramq; sententiam* (saith *Lactantius*) *dolorum verborum adjectione corrupit!* But *Seneca*, he was against this, *Inhumane verbum est ultio*; and, *Qui ulciscitur, excusatius peccat.*

Now

Now whatsoever the thoughts of men may be about the lawfulnesse, it's certain, the practises of men are much contaminated this way. In State and Civill matters, in Church matters, what a revengefull spirit breatheth in men? This certainly cometh much short of our Saviours Directions. There is no injury or violence offered unto thee, but, in stead of revengefull affections, there may be holy mortifying thoughts in thee: As when *Sheba* cursed *David*, see how that brought him to the sense of sinne, to look up unto God more then to the instrument. All defamations and reproaches may serve to make thy graces more splendent. As *Plutarch* observeth, the Gardener planteth his unsavory herbs, Garlike and Onyons neer his sweetest Roses, that so the smell thereof may be the more prized. That was an excellent temper of *Calvin*, when reviled by *Luther*, he said, *Etiamsi* Lutherus *millies me diabolum vocet, ego tamen illum insignem Domini servum agnosco.* Although *Luther* call me a thousand times a Divell, yet I acknowledge him, an eminent servant of God. Why is it, that there are such suspicions, heart-burnings, defamations of one another, hard speeches and censures, but because this lesson of Christ is not learned by us?

2. Consider this, *that the primitive Christians have gone very farr in this Question, holding it unlawfull to defend a mans self from another who would kill us, by killing of the Invader.* *Austin* saith, he cannot tell how to defend those that do kill the invader; and to this purpose others. It is maintained by some, that though indeed a man is not bound to be killed rather then to kill; yet if he do chuse the former rather then the latter, he doth a work full of charity, and worthy of admiration. Another saith, these precepts of Christ were given to the Disciples, who were by their blood to increase the Church, and by their patience and humility to convert tyrants: but now *modernis non congruit, nec locum habet hodie, esset enim ad detrimentum Ecclesiæ*; It doth not hold in these latter times, for that would be to the prejudice of the Church; A fooliſh assertion. As these go too high, so the Jesuits in their cases, they go too low, and give too much roome to the revenge of man; for so it's determined by them, That a noble man, though he may save his life by flying, when invaded sudddenly,

The primitive Christians held it unlawfull for a man in his own defence to kill the invader.

yet is not bound to fly, but may lawfully kill the invader, If he cannot otherwise preserve his life and honour together. But this is corrupt counsell, and opens a way to many murders upon a pretence of honour.

Revenge as strictly forbidden in the Old Test. as in the New.

3. Take notice of this, *That the Law of God in the Old-Testament, was as strict against revenge as any precept in the New-Testament, and therefore nothing is now required of us, which was not then.* Consider that place, *Lev.* 19.16. *Thou shalt not avenge, or beare any grudge against the children of thy people, but thou shalt love thy neighbour as thy selfe:* What can be clearer then this, to subdue those waves and tempests that do rise in our hearts? So *Prov.*24.29. *Say not, I will do to him, as he hath done to me: I will render to the man, according to his work:* here also revengefull expressions & resolutions are forbidden; yea the reason why we are forbidden to avenge our selves given by *Paul, Rom.*12.19. *because vengeance belongs unto God,* is that which was drawn from the Old-Testament. In stead therefore of disputing, let us seriously set upon the practise of the duty, & the rather because it's sweeter then honey it selfe to our corrupt hearts; and at this time. this sinne doth much rage every where.

Private revenge unlawfull, and forbidden by our Saviour.

Lastly, *Our Saviour doth not here forbid a lawfull publique revenge, but a private one.* This distinction of publique and private revenge, being unknown to the Fathers in the primitive times, made them runne into very hard and incommodious expressions; some giving occasion hereby of that distinction of *counsels* and *precepts:* others, as *Austin,* making the revenge allowed in the Old. Testament to be peculiar to the dispensation of those times: Hence, when one *Volusianus* objected to him, that the Doctrine of Christ did not agree to the manners of a Commonwealth; he answereth by comparing the Precept of Christ with that of *Cæsars,* That he used to forget nothing, but injuries. Now this doth not indeed speake according to the scope of our Saviour here, who is giving rules to private Christians, not to publique Magistrates. Now that there is such a distinction as this, appeareth plaine, thus; *Paul, Rom.* 12.18. exhorteth Christians not to avenge themselves, because *vengeance belongs to God*; yet, *Chap.* 13. speaking of the Magistrate, *ver.*4. he saith, *He is the avenger to execute wrath upon him that*

that doth evil: so then there is revenge and a revenger, which is not God; nor yet our selves, but the Magistrate; yet the revenge that the Magistrate inflicteth may well be called the vengeance of God, because it's Gods appointment he should doe it. Thus *Numb.*31.3. *Arme your selves, and avenge the Lord on the Midianites:* so 2. *Chron.* 19. *You execute the judgments of the Lord, and not of men;* yet for all this, you must know that Magistrates may have revengefull affections in them, even when they execute justice; and so people, when they implore the Magistrates aid, it may not be out of zeale to justice & love to the publique good, but because of private affections, and carnall dispositions. And oh the blessednesse that would accrew to the Common-wealth, if all were carried in their severall places upon this publique ground!

Having therefore dispatched briefly these controversies, I come to another, wherein the Antinomian doth directly derogate from the profitable effect & benefit of the Law. This therefore is an assertion which an Antinomian Authour maintaineth, that *the Law is not an instrument of true sanctification, & that the promise or the Gospel is the seed and doctrine of our new birth* & for this he bringeth many arguments, and the judgments of diverse learned men, *Assertion of grace, pag.* 163. And it may not be denyed, but that many speeches might fall from some men, which might seem to comply with that opinion. I shall now labour to maintaine the positive part, *viz.* that *the Law of God preached, may be blessed by him instrumentally to work the conversion of men:* and it is necessary to make this good; for, were the contrary true, it would be a Ministers duty in great part to lay aside the preaching of the Morall Law, as not instrumentall, or subservient to that maine end of the Ministery, which is the conversion of soules. Nor can I yeeld to that, that the preaching of the Law works onely preparatorily, or some terrours about sinne, and can goe no further; but (I suppose) that Jesus Christ hath obtained of God by his death, that such efficacy and vertue should goe forth in the Ministry that whether it be by Law, or Gospell he preacheth, the soules of men may be healed, and converted thereupon: Onely two things must be premised;

The preaching of the Law not onely preparatively, but (being blessed by God) instrumentally works the conversion of men.

The Law without Chriſt cannot work to regeneration.

Firſt, that the Law could never work to regeneration, were it not for the Goſpel-promiſe. *Nemo poteſt implere legem, per legem, None can obey the Law, by the Law meerly.* Had not God graciouſly promiſed to give a new heart through Chriſt, there had been no way to make any thing effectuall that we preach out of the Law; ſo that (for inſtance) while a Miniſter, preaching of any Commandement, doth thereby mould, and new frame the heart; all this benefit comes by Chriſt, who therefore died, and aſcended into Heaven, that ſo the things we preach may be advantagious to our ſouls: ſo that there never was in the Church of God meer pure Law, or meer pure Goſpel. But they have been ſubſervient to each other in the great work of converſion. The queſtion is not then, whether converting grace, be *ex lege*, or *vi legis*, of, or by the power of the Law, but whether it may be *cum lege*, with the preaching of the Law. I know it's of great conſequence to give an exact difference between the Law and the Goſpel. It is well ſaid of *Luther, Qui ſcit inter Legem & Evangelium diſcernere, gratias agat Deo, & ſciat ſe eſſe Theologum:* but I ſhall not meddle with that now. This is that which I aſſert, *That, as to the point of a mans converſion, God may make the opening of the Morall Law inſtrumentally to concur thereunto, onely this cometh by Chriſt.*

The Law may be bleſſed to converſion, yet the matter of it can neither be ground of juſtification, or conſolation to us.

The ſecond thing which I premiſe is this, *that howſoever the Law preached may be bleſt to converſion, yet the matter of it cannot be the ground of our juſtification, or adoption:* ſo that when a man doth repent, & turn unto God from his ſins, he cannot have hope or conſolation in any thing he doth, but it muſt be in the promiſe of the Goſpel; ſo that the difference of the Law and Goſpel lieth not in this, (as ſome do aſſigne) that one is the inſtrument of grace, and the other not; (for God uſeth both, as I ſhall ſhew) but in this, that the holineſſe wrought in us by preaching of the Word of God, whether it be Law or goſpel, doth not juſtifie us; but this favour is in an evangelicall manner, by forgiving whatſoever is irregular in us, and communicating Chriſt his righteouſneſſe to us. Therefore let us not confound the Law, or Goſpel, nor yet make them ſo contrary in their natures and effects, that where one is, the other cannot be.

To

To these two, there is also a third thing to be premised, and that is, *how the Word of God in generall is a* medium, *or instrumentall to our conversion*. For, the clearing of this well, must needs discover, that the Law of God, being part of Gods word, doth convert as well as the Gospel: and this must needs be the opinion of all sound Divines, whatsoever may fall from them at other times, as appeareth by their common answer to the Papists Question. If the Law, and the commands thereof be impossible, to what purpose then doth he command them? why doth he bid us turne to him when we cannot? Then we answer that these commandements are not onely informing of a duty, but they are practicall and operative means appointed by God, to work, at least in some degree, that which is commanded. Hence those commands are compared, by the Learned, to that command of our Saviour to *Lazarus*, that he should *rise up and walk*. It doth also further appeare, in those ends they assigne of Gods revealing the Law, *viz.* to make us see as in a glasse our Deformity, to be humbled before God; to be affrighted out of our selves, to seek for grace in Christ; now can the meer Law of it selfe do this; doth not grace work this in us by the preaching of the Law; and is not this the initiall grace of conversion? as *Austin* said, Tract. 12. in *Johan: cum caperit tibi displicere quod feceris, inde incipiunt bona opera tua, quia accusas mala opera tua: Initium operum bonorum, est confessio malorum*: The beginning of good in us, is the accusation of that which is bad.

The Scripture in generall is a *medium*, working by Christ to our conversion.

Therefore, for the clearing of this generall, take notice, 1. *That the Word of God as it is read, or preached, worketh no further then objectively to the conversion of a man, if considered in it self.* Take it (I say) in it self, not animated by the Spirit of God, and the utmost effect it can reach unto, is to work onely as an object upon the Understanding. And in this sense it is that the Scripture is compared to a light. Now we know the Sun giveth light by way of an object, it doth not give a seeing eye to a blind man. It is a noble Queston in Divinity, *Seeing regeneration is attributed both to the Word, and to Baptisme, how one worketh it differently from the other*: Or, *If both work it, why is not one superfluous?* Now concerning the word preached, we may more

The word read or preached concurres objectively onely to mans conversion.

more easily answer, then about the Sacraments, *viz.* that it works by way of an object upon the soul of a man: and were it not set home by the Spirit of God, this is the furthest worke it could obtaine. And this doth plainly appeare, in that the word of God doth only convert those who are able to heare and understand. And the word of God being thus of it selfe onely a directive and informative rule: hence it's compared to the Pilots Compasse, to *Theseus* his thred, leading us in the Circean gardens of this world: and therefore take away the Spirit of God, and we may say, the whole Scripture is a letter killing, yea that which we call the Gospel. Preach the promises of the Gospel a thousand times over, they convey no grace, if the spirit of God be not there effectually. Indeed, if the communicating of grace were inseparably annexed to the preaching of the Gospel, then that were of some consequence which is objected by the Antinomian. But sad experience sheweth, that notwithstanding the large promises of grace to overflow like a fountain; whereas in the Old Testament, it was by drops only, yet the greater part to whom the grace of God is offered, are not converted.

All the benefits conveyed to the soul by the preaching of the word, are efficiently from Gods Spirit.

Therefore in the next place consider this, *Whatsoever good effects, or benefit is conveyed to the soul by the preaching of the Law, or the Gospel, it's efficiently from Gods Spirit:* so that we must not take the Law without the Spirit of God; and then compare it with the Gospel, having the Spirit of God, for that is unequall. And by the same reason, I may preferre the Law sometimes before the Gospel; for I may suppose a Minister, opening the duties of the Law, as Christ doth here in this Chapter, and the Spirit of God accompanying this, to change the heart of a man: and on the other side, one preaching the Gospel, in the greatest glory of it, yet not accompanyed with Gods Spirit, there may not be the least degree of grace wrought in any hearer: Therefore I cannot well understand that, the Law indeed that sheweth us our duty, but the Gospel, that giveth us grace to do it; for, if you take the Gospel for the Promises preached, how many are there that heare these, that yet receive no benefit by them? and on the other side, if the Law, setting forth our duty, be accompanyed with Gods Spirit, that may instrumentally work

work in us an ability to our duty; and without the Spirit the Gospel cannot do it. It is true, if this were the meaning, that had there been only Law, there could never have been any grace vouchsafed, but it is by reason of Christ, and so the Promises of the Gospel, that any good is brought to the soules; and so the Law worketh as a *medium* to our Conversion by Christ. If, I say, this be the meaning, then it's true; but the obscure, and unclear expressing of this, giveth an occasion to the Antinomian errour.

The VVord without the Spirit, cannot convert us, and why.

Now that the Scripture, as it is written, or preached, without the Spirit of God cannot convert us, is plain, partly because then the devils, and great men of parts, which do understand the letter of the Scripture better then others, would be sooner converted; partly because the Scripture, so far as it's a word read, or preached, cannot reach to the heart, to alter and change that. Hence the Word of God, though it be compared to a sword, yet it's called a *Sword of the Spirit*, *Ephes.* 6.17. Yet, although this be true, we must not fall into that extream errour of some, who therefore deny the necessity of the Scripture, and would have us wholly depend upon the Spirit of God, saying, The Scripture is a creature, and we must not give too much to a creature; for the Spirit is the efficient, and the Word is the subordinate, and these two must not be opposed, but composed one with the other.

Six Arguments to prove the Law, and the preaching of it, means of Conversion.

Now having cleared this generall. I bring these Arguments to prove the Law, and the preaching of it, the means of Conversion.

1. *That which is attributed to the whole Word of God, as it is Gods word, ought not to be denyed to any part of it.* Now this is made the property of the whole Word of God, to be the instrument of Conversion, 2 *Tim.* 3.16. where you have the manifold effects of Gods word, *To reprove, to correct, & to instruct in righteousnes, that the man of God may be thorowly furnished to every good work.* Now mark the universality of this, *All Scripture*, whether you take all collectively or distributively, it will not invalidate this argument, because every part of Scripture hath it's partiall ability, and fitnesse for these effects here mentioned. Thus *Math* 13. the Word of God in generall is compared

1.

to

to seed sown, that bringeth forth fruit: see also *Heb.* 4. 12.

2. 2. *The second Argument is taken from those places where the Law is expresly named to be instrumentall in this great work.* Not to name that place of *Rom.* 7. 14. where the Law is called *spirituall*, in this respect as well as in others, because it is that which works spiritually in us; as *Paul* was carnall, because he worked carnally: The places are cleare out of the 119. *Psal.* and *Psal.* 19. 7. *The Law of God is perfect, converting the soul.* It is true, some understand the converting of the soul, to be as much as the reviving of it, as if the soul were ready to swoune away through the troubles thereof; but then the Law doth revive them again, and comfort them: and according to this sense they take Law largely, as comprehending the Gospell; but it seemeth hard to expound that phrase in such a manner. That therefore which the Antinomian doth object against this place is, that the Hebrew word doth signifie *largely any doctrine*, and so may comprehend the whole Word of God. But this is easily answered: First, the same Hebrew word is commonly used for the *Law*, *when it is strictly taken*; and therefore this maketh more against them, that the word [*Law*] in the Hebrew notion doth not signifie such a commanding, terrifying and damning thing, but rather that which doth instruct and informe.

But, in the next place, grant that the Word hath such an extensive and comprehensive sense, yet it doth not exclude the Morall Law, but doth alwayes include. Can any man think, when *David* commends the Law of God, that he meaneth all the Word of God but the Morall Law, when indeed that was the greatest part of it at that time?

3. 3. *That opinion, which would make Christ not take an instrumentall way for the conversion of men in his first Sermon, wherein he was very large, that must not be asserted; but to hold that the preaching of the Law is not a* Medium *to conversion, must needs be to say, that Christ did not take the neerest way to convert his hearers:* for if you consider that Sermon, it's principally spent in the opening of the Morall Law, and pressing the duties thereof: and how can we thinke, but that our Saviour judged this profitable and soul-saving matter? Nor can I see, why it should be said to be only the occasion, and not *medium*, if powerfully set home by Gods Spirit.

4. *If*

4. *If the Law of God have that objectively in it, that may work exceedingly upon the heart, when set home by Gods Spirit, then it may be used instrumentally as well as the Gospell; but it hath objectively such a nature in it:* which doth appeare by *Davids* approving and delighting in Gods Law: by *Paul. Rom.* 7. who delighted in the Law of God. When therefore a Minister setteth forth the lovely purity and excellency of the matter of the Law, how it resembleth the nature of God, why may not the Spirit of God, in the exercise hereof, raise up the heart and affections to be more and more in love with it? If the Heathen said of Vertue, that *if it could be seen with corporall eyes, the beauty thereof would ravish men:* how much more may this be true of the purity and holinesse of the Law?

5. *If the Ceremoniall Law, the Sacraments and Sacrifices were blessed by Gods Spirit, while they were commanded to be used for the strengthening and increase of grace, notwithstanding the deadly nature of them now; then the Morall Law may also be blessed by God for spirituall effects, seeing it standeth still in force.*

Use. Pray for the benefit of the Law in our soules.

Let the *Use* then of this be, by way of admonition, that in stead of disputing about or against the Law, that we would pray to have the savory benefit and fruit of it in our soules. Urge God with that Promise of writing his Law in our heart: Be thou so farre from being an Antinomian, that thou hast thy heart and life full of this holy Law of God: Not that the matter of the Law can be the ground of thy Justification, but yet it is thy Sanctification. What is Regeneration, but the writing of the Morall Law in thy heart? This is that Image of God, which *Adam* was created in. Oh therefore that we could see more of this holy Law in the hearts and lives of men, that the Law of God might be in mens mindes inlightning them, in their wils and affections inflaming, and kindling of them.

Lectvre XXI.

Rom. 3. 31.

Do we then make void the Law through faith? God forbid: But we rather establish the Law.

I Shall in the next place discusse that famous Question, about the abrogating of the Morall Law: only I must answer to some Objections that are made against the former position, *That the Law may be used by God in the preaching of it to mans Conversion, in the sense explained:* which, if not attended unto, may make the assertion seem harsh, and incredible. But before I answer the Objections, let us consider a great mistake of the Antinomian author, *Assert. of grace, pag.* 171. where he makes the very ground, why they are charged with Antinomianisme, to be, because they do not hold the Law to be used by God instrumentally for the conversion of men. Certainly this is a great mistake, for there are many learned men, who hold the work of the Law by the power of Gods Spirit to be no more then preparatory; yet for all that, do peremptorily maintain the use and the obligation of the Law in respect of believers. Therefore they are not in this respect condemned for that errour.

* Conversion not wrought totally by the word read or preached, but is to be attributed to the Covenant of grace in Christ.

Another consideration that I will propound is this, * *That the work of conversion is not wrought totally in a man without the Gospel:* for, as I told you, now in the preaching of the Word there is not meere Law, nor meer Gospel, but they are to be composed and to be made helpfull to each other; and also, whatsoever benefit or effect we get in the hearing, preaching, or meditating upon the Law of God, it is to be attributed unto the Covenant of grace in Christ. And therefore all these places, which attribute conversion and holinesse to the Gospel, do not at all make against my Assertion; for the Question is not, Whether

ther by the power of the Law we come to obey the Law; but, *Whether grace may not use the Precepts, or Law preached, for the inflaming of our affections so in love with the things commanded, that we are thereby made more holy.* And thus I interpret those Authors that deny the Law to be instrumentall to holinesse, that is, not animated by Gods Spirit, or seperated from it.

I come therefore to consider of those places which are brought against this truth delivered: I shall not take all, because one answer may serve for many, they being built upon the same ground.

And, first the state and Question is obscurely propounded by him; for thus he saith, [*The promise, or the Gospel, and not the Law, is the seed or doctrine of our new birth.*] Assert. of grace, *pag.* 163. Now here are Ambiguities; as first, *the promise or Gospel*, for by this he seemeth to decide a great Question, that *whatsoever is a promise in the Scripture, that belongs to the Gospel; and whatsoever is not that, but a command or threatning, that belongs to the Law*: whereas this needs a great discussion.

2. The state of the Question is not about the Gospel, or the Law, as they are both a doctrin in the Scripture: but about the Spirit of God, working by one or the other; and the not attending to this, makes the argument so confounded.

3. He saith it's not the seed of the New birth; whereas conversion or regeneration is made the writing of the Law in the heart: and *Mat.* 13. the Word of God in generall is compared to seed sowne, that brings forth different fruit; as was said before: but to let this passe.

The first instance that is brought, cometh from *John* 17. v. 17. *Sanctifie them through thy truth, thy Word is truth.* Where, saith the Authour, *to sanctifie*, is *to seperate any thing from a common use, and to consecrate it to God*: and, applied here to man includeth two things; 1. Justification by the communication of Christs perfect holinesse, whereby the believer is presented holy and without blame to God. 2. An inward renewing, & changeing, purifying the heart and life by degrees, &c. *pag.* 165. *Instance* 1.

I answer. 1. The word *sanctifie*, when applied to men, doth not only signifie justification, or renovation, but setting apart to some peculiar office and charge: and there are Learned men *Answer* 1.

who take this to be the meaning of Christs prayer here; That as the Priests and Levites, who were to enter into the sanctuary, did first wash their hands and feet, being also cloathed with goodly garments: so the Apostles are here prayed for by our Saviour, that they may be fitted for their great charge. And thus *Chrysostome*: you have a parallel place *Jer.* 1. 5, *Before thou camest forth out of the Womb, I sanctified thee, and I ordained thee a Prophet unto the Nations.* And this exposition is confirmed by the manner ἐν ἀληθείᾳ *in truth* (so they reade it, & mention not the particle σου, which is not in some copies) so that they take it as an expression opposing the sanctification of the Priests, which was by legall types and shadowes. But that which doth especially confirme this exposition, seemeth to be the two verses following, *As thou hast sent me into the World, so have I also sent them into the World, and for their sakes I sanctifie my selfe, that they also may be sanctified through the truth.* Now sanctification as it comprehends justification and renovation, cannot be applied to Christ: but it must signifie the segregating and setting apart himselfe for the office of the Mediatour. Besides, if sanctification do here include justification, how, by the Antinomian principle, can our Saviour pray for the justification of those, who are already justified?

Answer. 2. But in the next place, grant that interpretation, of sanctification for renovation, how doth this prove that the Law is not used instrumentally? For our Saviours argument is universall, *thy word is truth.* And may not this be affirmed of the Law, as well as the Gospel? Doth not *David*, speaking of the Law, call it *pure*, and *cleane*, that is *true*, having no falshood in it? Yea, it is thought probable by a learned man, that this speech of our Saviours is taken out of *Psal.* 119. 142. where are these words expresly, *Thy Law is the truth*: Where the word *Law* cannot exclude the Morall Law, though it may include more.

Gerhard.

Instance 2. The next instance is *Tit.* 2. ver. 11. 12. *For the grace of God that bringeth salvation, hath appeared to all men, teaching us, that denying ungodlinesse, and wordly lusts*, &c.

Answ. I answer, All this may be granted, and nothing makes against this opinion: for none deny the Gospel, to be the instruments of holinesse: But is not here a contradiction? The Author before

before made the Gospel and a Promise all one, whereas here it doth command holinesse and godlinesse. Is not this, with the Papists, to make the Gospel a new Law? Let him reconcile himselfe. In the next place, he doth ambiguously put into the argument, the word *effectually* which is not in the Text; for, although God doth by his grace in the Gospel effectually move those that are elected to Godlinesse; yet Scripture, and experience sheweth, that where the grace of the Gospel hath appeared, thus teaching men, yet all are not effectually turned unto holinesse from their wordly lusts.

Besides, the argument may be retorted upon him: What word teacheth to deny all ungodlinesse, that sanctifieth, instructeth, but the Law doth so, insomuch that the *Psalmist* saith, *Psal.* 119. A young man whose lusts are strongest, and temptations most violent, may be cleansed by attending thereunto: only you must alwayes take notice of the preheminency of the Gospel, above the Law; for the Law could never have any such good effect upon the heart of man, were it not for the gracious Promise by Christ: Therefore all the godly men in the Old-Testament, that received benefit by the Morall Law, in studying of it, and meditating upon it, did depend upon the Gospel, or the grace of God in Christ, as appeareth by *David*, praying so often, to be quickned by Gods Law. And here, by the way, let me take notice of a remarkable passage of *Peter Martyr* in his Comment on the 7. Chapter of the Epistle to the *Rom. ver.* 14. where, speaking of the great commendation the Psalmist gives the Law of God, that it converts the soul, (and we may adde those places, of inlightning the minde, that they cleanse a mans way, &c.) he maketh this Question, *Whether the Law doth ever obtain such effects or no?* And he answereth affirmatively, that it doth, but then when it's written not in tables, but in the hearts and bowels of men: so that he conceiveth the Spirit of God doth use the Law instrumentally, so that he writeth it in our hearts. And this is all we so contend for.

A third and last instance out of Scripture, in answering of which all is answered, is from *Gal.* 3. 2. *Received ye the Spirit by the works of the Law; or by the hearing of faith?* that is, of the Gospel, the doctrine of faith. In the opening of this text, we must

Instance 3. *Answ.* Three Errours to be taken heed of in opening *Gal.* 3. 2.

Errour 1. must take heed of three errours: First, of those, who hold we have faith first, before we have the Spirit; for how can we come to have faith? By our own reason and will? This were to make it no work of God. The Apostle therefore certainly speakes of the increase of the graces of the Spirit; for it is well observed by *Peter Martyr*, that in causes and effects, there is a kinde of circle, one increasing the other: As the clouds arise from the vapours, then these fall down again, & make vapours; only you must acknowledge one first cause, which had not it's being from the other, and this is the Spirit of God, which at first did work faith.

Error 2. The second errour is of the Papists, that maketh this difference between the Law and the Gospel, That the same thing is called the Law, while it is without the Spirit; and when it hath the Spirit, it is called the Gospel; This is to confound the Law and Gospel, and bring in Justification by works.

Errour 3. The third is of the Socinian mentioned afterwards. These rocks avoided, we come to consider the place: and first I may demand, *Whether any under the Old-Testament were made partakers of Gods Spirit, or no?* If they were, how came they by it? There can be no other way said, but that God did give his Spirit in all those publique Ordinances unto the beleeving Israelites; so that although they did in some measure obey the Law, yet they did it not by the power of the Law, but by the power of Grace.

Again, in the next place, (which hath alwaies much prevailed with me) did not the people of God receive the Grace of God offered in the Sacraments at that time? We constantly maintain against the Papists, that our Sacraments and theirs differ not for substance. Therefore in Circumcision and the Paschall Lamb, they were made partakers of Christ as well as we: yet the Apostle doth as much exclude Circumcision, and those Jewish Ordinances from Grace, as any thing else. Therefore that there may be no contradiction in Scripture, some other way is to be thought upon, about the exposition of these words. Some there are therefore that doe understand by the *Spirit*, the wonderfull and miraculous works of Gods Spirit: for this was reserved till the times of the Messias, and by these miracles his

Doctrine

Doctrine was confirmed to be from Heaven: and to this sense the fifth verse speaketh very expressly: and *Beza* doth confesse, that this is the principall scope of the Apostle, though he will not exclude the other gracious works of Gods Spirit: And if this should be the meaning, it were nothing to our purpose.

Again, thus it may be explained, as by *faith* is meant the doctrine of faith, so by the *works of the Law*, is to be understood the doctrine of the works of the Law, which the false Apostles taught, namely, that Christ was not enough to justification, unlesse the works of the Law were put in as a cause also. And if this should be the sense of the Text, then it was cleare, that the Galathians, were not made partakers of Gods Spirit, by the corrupt doctrine that was taught them alate by their seducers, but before, while they did receive the pure doctrine of Christ: and therefore it was their folly, having begun in the spirit, to end in the flesh. This may be a probable interpretation. But that which I shall stand upon, is this, The Jewes and false Apostles they looked upon the Law as sufficient to save them without Christ: consider *Rom* 2. 17, 18, 19. or when they went further, they joyned Christ, and the observance of the Morall Law equally together for justification and salvation: whereas the Law separated from Christ, did nothing but accuse and condemne, not being able to help the soul at all. Therefore it was a vain thing in them, to hope for any such grace, or benefit as they did by it. So that the Apostles scope is, not absolutely to argue against the benefit of the Law, which *David* and *Moses* did so much commend, but against it in the sense, as the Jewes did commonly dote upon it, which was to have justification by it alone: or at the best, when they put the Law and Christ together. Now both these we disclaime, either that God doth use the Law for our justification: or that of it selfe, it is able to stirre up the least godly affection in us.

More places of scripture are brought against this, but they will come in more fitly under the notion of the Law as a covenant. Thus therefore I shall conclude this point, acknowledgeing that many learned and orthodox men speake otherwise, and that there is a difficulty in clearing every particular about this

Question:

Question: but as yet that which I have delivered, carrieth the more probability with me: and I will give one Text more, which I have not yet mentioned, and that is *Act.* 7. 38. where the Morall Law that *Moses* is said to receive, that he might give the Israelites, is called λογια ζωντα, *the lively Oracles*; that is, not *verba vitæ*, but *verba viva & vivificantia*, so that ζωντα is as much as ζωοποιητα, *giving life*: not that we could have life by vertue of any obedience to them; but when we by grace are inabled to obey them, God, out of his mercy, bestoweth eternall life. Let me also adde this, that I the rather incline to this opinion, because I see the Socinians, urging these places, or the like, where justification and faith is said to be by Christ, and the Gospel, that they wholly deny that any such thing as grace and justification was under the Law, and wonder how any should be so blind as not to see, that these priviledges were revealed first by Christ in the Gospel under the new Covenant; whereas it is plain, that the Apostle instanceth in *Abraham* and *David*, (who lived under the Law as a schoole-master,) for the same kinde of justification as ours is.

And thus I come to another Question, which is the proper and immediate ground of strife between the Antinomian and us, and from whence, they have their name; and that is, *the abrogation of the Morall Law*: And howsoever I have already delivered many things that do confirme the perpetuall obligation of it; yet I did it not then so directly, and professedly, as now I shall; The Text (I have chosen) being a very fit foundation to build such a structure upon. I will therefore open the words and proceed as time shall suffer. The Apostle *Paul*, having laid down in verses preceding, the nature of justification, so exactly, that we may finde all the causes, efficient, meritorious, formall, instrumentall and finall described; as also the consequent of this truth, which is the excluding of all self-confidence and boasting in what we do; he draweth a conclusion or inference, *ver*, 26. And this conclusion is laid down first affirmatively and positively, [*A man is justified by faith,*] the Phrases διὰ πίστεως, and διὰ πίστεως, and ἐν πίστει; are all equivalent with the Apostle: And then, to prevent all errours and cavils, he doth secondly lay it down exclusively *without works*.

The Text opened.

And

And this proposition he doth extend to the Jews and Gentiles also from the unity or oneneſſe of God; which is not to be underſtood of the unity of his Eſſence, but Will and Promiſe. Now when all this is aſſerted, he maketh an objection (which is uſuall with him in this Epiſtle;) and he doth it for this end, to take away the calumny and reproach caſt upon him by his adverſaries, as one that would deſtroy the Law. The objection then is this, (propounded by way of interrogation, to affect the more,) *Do we make voyd the Law?* καταργοῦμεν; The Apoſtle uſed this word in this Chapter, *ver.* 3. and it ſignifieth *to make empty and voide*, ſo that, The Law ſhall be of no uſe, or operation.

Now to this, the Apoſtle anſwereth negatively, by words of defiance and deteſtation, *God forbid*: So that by this expreſſion you ſee how intolerable that doctrine ought to be unto the people of God, that would take away the Law. And the Apoſtle doth not only defie this objection, but addeth, we eſtabliſh the Law, ἱστάνομεν a Metaphor from thoſe that do corroborate and make firm a pillar, or any ſuch thing that was falling. It hath much troubled Interpreters, how *Paul* could ſay, *he eſtabliſhed the Law*, eſpecially conſidering thoſe many places in his Epiſtles which ſeem to abrogate it. Some underſtand it thus, That the righteouſneſſe of faith, hath it's witneſſe from the Law and Prophets, as *ver.* 21. in this Chapter; ſo that in this ſenſe they make the Law eſtabliſhed, becauſe that which was witneſſed therein, doth now come to paſſe. Even as our Saviour ſaid *Moſes* did bear witneſſe of him. But this interpretation doth not come up to the Apoſtles meaning. Thoſe that limit this ſpeech to the Ceremoniall Law, do eaſily interpret it thus: That the ceremonies and types were fulfilled in Chriſt; who, being the ſubſtance and body, they are all now fulfilled in him. But the Apoſtle comprehends the Morall Law under the word [*Law.*]

The Papiſts they make the Goſpel a new Law, and they compare it with the old Law having the Spirit, as two things differing only gradually; ſo that they ſay, the old Law is eſtabliſhed by the new, as the childhood is eſtabliſhed by elder age: which is not by abolition, but perfection.

The Law established three wayes by the Gospel.

That which I see the Orthodox pitch upon, is, that the Law is established three wayes by the Gospel.

First, whereas the Law did threaten death to every transgressor, this is established in Christ, who satisfied the justice of God.

Secondly, in that the Law requireth perfect obedience, this is also fulfilled in Christ. Now this is a matter worth discussion, *Whether the righteousnesse we are yet justified by, be the righteousnes of the Law.*

For those learned men, that are against the imputation of Christs active obedience, they urge this argument, which seemeth to carry much strength with it: That if Christs active obedience be made ours, and we justified by that, then are we still justified by the works of the Law, and so the righteousnesse of faith and works is all one; faith in us, and works in Christ. If therefore active obedience be made ours, (as I conceive the truth to be in that doctrine) then we may easily see the Law is established.

Thirdly, but lastly, which I take to be the truth, and *Austin* heretofore interpreteth it so, the Law is established, because by the Gospel we obtain Grace in some measure, to fulfill the Law; so that we still keep the Law in the preceptive and informative part of it: and do obtain by faith in Christ, obedience in some degree to it; which obedience also, though it be not the Covenant of grace, yet is the way to Salvation.

Lectvre XXII.

Rom. 3. 31.

Do we then make void the Law?

'Tis hard to set up Christ and grace, and not be thought to destroy the Law.

THis Text is already explained; and there are two Observations do naturally arise from it, as first, *That it is an hard thing so to set up Christ & grace, as not thereby be thought to destroy the Law.* Thus was *Paul* misunderstood by some; and so the Antinomians, not rightly understanding in what latitude

tude the Orthodox in their disputations against Popery did oppose the Law to the Gospel, were thereby plunged into a dangerous errour. But on this point I will not insist. The second doctrine is that which I intend, namely, *That the doctrine of Christ and grace in the highest and fullest manner, doth not overthrow, but establish the Law.* And this doctrine will directly lead us to lay our hands on the chiefe pillars of that house, which the Antinomians have built. The Question then at this time to be discussed is, *Whether the Law be abrogated or no by Christ, to the beleevers under the Gospel.* And this Question I will answer by severall propositions that may conduce to the clearing of the the truth: for it would seem, as if the Scripture held out contradictions in this point. In my Text it's denyed, that the Apostles do καταργειν *make void the Law*; yet 2 *Cor.* 3. 11. The Apostle speaking of the Law hath this passage, [*If that which be done away,* καταργούμενον] where the word is expresly used, that yet here is denied: so *Ephes.* 2. 14. Christ is described [ὁ καταργήσας] *that maketh voyd the hand-writing against us.* And in that place the Apostle useth the word λύσας when yet *Mat.* 5. he denied that he came λύειν. *to dissolve the Law.* Grave therefore and serious is *Chemnitius* his admonition, *In all other things, generall words beget confusion, and obscurity; but in the doctrine of the abrogation of the Law they are very dangerous, unless it be distinctly explained, how it is abrogated.*

The doctrine of Christ and grace, doth establish the Law.

In the first place therefore consider, *That about a Law there are these affections* (if I may call them so;) There is an *Interpretation,* a *dispensation,* or *relaxation:* and these differ from an *abrogation*; for the former do suppose the Law still standing in force, though mitigated; but *Abrogation* is then properly, when a Law is totally taken away. And this Abrogation ariseth sometimes from the expresse constitution at first, which did limit and prescribe the time of the lawes continuance: sometimes by an expresse revoking and repealing of it by that authority which made it: sometimes by adding to that repeale an expresse law commanding the contrary. Now it may be easily proved, that the Ceremoniall, and Judiciall lawes they are abrogated by expresse repeale. The Judiciall Law 1 *Pet.* 2. 13. where they are commanded to *be subject to every ordination of man:* and this was

Interpretation, dispensation, &c. affections of a Law.

long foretold *Genes.* 49. 10. *The Law-giver shall be taken from Judah.* The Ceremoniall Law that is also expresly repealed *Act.* 15. and in other places: not that these were ill or that they did come from an ill author; but because the fulnesse and substance of them was now come, of whom the ceremonies were a shadow. Yet still you must remember, that while they were commanded of God, they were the exercises of faith and piety, & God did dispense grace in the use of them; only they were beggarly and empty to such who trusted in them, & neglected Christ. Nor doth this assertion contradict that of the Apostle, *Ephes.* 2. 15. where he cals those ordinances *enmity*, and *decrees against us*: for those ceremonies may be considered two wayes; first as they were signes of Gods grace and favour: and secondly as they were demonstrative of a duty, which we were tyed unto, but could not performe, and in this sense all those purifications and cleansings were against us. Thus we see these lawes in every consideration made void; so that it is not now an indifferent thing to use them, though we would not put our trust in them, but sinfull. Hence I cannot see how that of *Luther* is true upon *Gal.* 2. who sath, *He beleeveth, that if the Jewes beleeving had observed the Law and Circumcision in that manner which the Apostles permitted them, that Judaisme had yet stood, and that all the world should have received the ceremonies of the Jews.*

We may say that the Morall Law is mitigated, as to our persons, but 'tis not abrogated.

In the second place, if we would speake exactly and properly; *We cannot say, in any good sense, that the Morall Law is abrogated at all.* It is true indeed, our learned Writers shew, that the Law in abrogated in respect of justification, condemnation, and rigour of obedience; all which I shall instance in afterwards: but if a man would speake rigidly, he cannot say, it is abrogated Wee may say, it's mitigated, as to our persons, though Christ our surety did fully undergoe its: for if God had taken away the Law so, that man nor his surety had been under the curse of it, or should have obeyed it, then had it been properly abrogated: whereas now, seeing our surety was bound to satisfie it, and perfectly to obey it and we still obliged to conforme unto it, we cannot so properly in the generall say, it was abrogated. Therefore we may more properly say that there is a change and alteration in us towards the Law, then that the Law

Law is changed or abrogated. Hence observe, though the Apostle denyeth that he doth καταργεῖ *make void the Law*, yet he useth this expression *Rom.* 7.6. κατηργήθημεν ἀπὸ τοῦ νόμου *we are freed or abrogated from the Law*, rather then that is abrogated. Thus it is, if we would speake properly: yet, because the satisfaction and obedience is by Christ, and not by us, we may say, that it is abrogated to us, so that we may not look for remission of sins, or justification by it. But you must still distinguish, when we speake of the Law, some parts of it from the whole: some parts of the Law may be abolished, and yet not the whole nature of it: for there is in the Law these parts; First the Commands. Secondly, the Promises of life to him that doth them; and thirdly, the threatnings of eternall wrath to him that faileth in the least. Now the Morall Law, though it be abrogated in respect of the two later to a beleever, yet in respect of the former it doth still abide; yea, and will continue in Heaven it selfe. And we have already proved against the Antinomians, that one part of the Law may abide, when the other doth not.

Three parts of the Law.

The third proposition,

Those that say the Law is abolished as it is foedus, *but not as it is* regula; *say true.* The Law may be considered as it is a Covenant, or as it is an absolute Rule, requiring conformity unto it: Now it may be truly granted, that the Law is abolished in the former notion, though not in the later; only in expressing this Covenant there is difference among the Learned: some make the Law a Covenant of works, and upon that ground that it is abrogated: others call it a subservient covenant to the covenant of grace, and make it only occasionally, as it were, introduced, to put more luster and splendour upon grace: Others call it a mixt covenant of works and grace; but that is hardly to be understood as possible, much lesse as true. I therefore think that opinion true, as shall be hereafter shewed, that the Law given by *Moses* was a Covenant of grace; and that God did not, since man fallen, ever transact with him in any other Covenant, but that of grace: Though indeed this Covenant of grace did breake out more clearly, in succession of ages, according to the wise dispensation of Gods good pleasure. So then the Law, as a Covenant, though of grace, is abrogated, because though

The Law is abolished as it is a Covenant, but not as it is a Rule.

The Law given by *Moses* a Covenant of grace.

though there be still the same essence of the former and later covenant, yet the administration of the former is altogether antiquated. This fully appeareth in *Heb.* 7. 18, 19. and again, *Heb.* 8.7, 8. whosoever therefore expects life and justification by the Law, he sets up the covenant of works again. Nor is it any advantage to say, these workes are the works of grace, and wrought by Christs Spirit; for still if we were justified by doing whatsoever the works were, yet it would be in such a way as *Adam* was, though with some difference. We therefore doe desire to lift up our voices, as vehemently as any Antinomian, against self Justiciaries, against pharisaicall, Popish, formall men, that say unto the good workes they doe, These are thy Christ, These are thy Jesus, oh my soul. In matter of Justification, we would have all of *Pauls* Spirit, to know nothing but Christ crucified, to account all things dung and drosse We desire to bewaile, and abundantly to bewaile the little need and want that people feel of Christ in all their duties. We are troubled, that any can be quiet in their duties, and performances; and do not cry out, None but Christ, None but Christ. All this we pleade for, and preach; only we hold the Law as a rule still to walk by, though not a Covenant of works to be justified by.

It is an absurd contradiction to say the matter of a Law bindeth, but not as a Law.

4. *The Antinomian distinction of the Law abolished as a Law, but still abiding in respect of the matter of it, is a contradiction.* This is a rock, that the adversary hath daily refuge unto. *The Law* (saith the Antinomian) *in the matter of it, so farre as I know, Was never denyed to be the rule, according to which a beleever is to walk and live: Therefore I take the contrary* imputation *to be an impudent slander.* Asser. of grace, *pag.* 170.

But to reply, if they hold the matter of the Law to be a rule, how can they shelter themselves from their own argument; for if the matter oblige then when a beleever walketh not according to his duty, he sinneth, and, to sinne the curse is due: so that this evasion will no wayes helpe them, for still an obligation or bond lyeth upon them, which, if broken, they are made obnoxious unto the Law of God. Again, to say the matter of the Law bindeth, but yet not as a Law, is a meere contradiction; for what is a Law, but such an object held forth by the command

mand and will of a superiour? Then I demand whether [*love to God*] being the object, or matter held forth, have not also Gods will passing upon it that it should binde. According to the Antinomian assertion, it should be true, that love to God should binde us, because the matter it selfe is good; but nob ecause God willeth us to love him: Nay, they must necessarily deny the will of God obliging us in the Law to love him; for a law is nothing but the will of the Law-giver, that such things should be obeyed, or avoided. And if there were any colour for that distinction between the matter of the Law binding, and not the Law, it would only hold in that matter which is perpetually and necessarily good; as, To love God, to honour parents: but in that matter which is only good by some positive divine institution; as, Keeping of the Lords Day, there we must say, that the Law binds, as a Law, and not meerly from the matter of the Law.

The Law equally abrogated to beleevers under the Old and New Testament.

5. *The Law is no more abrogated to a beleever under the Old-Testament, then to one under the New.* This assertion will much discover the falseneſſe of the adversaries opinion: for they carry it, as if the Law were abrogated only to the beleevers under the Gospell. Now how can this ever be made good? for either they must deny that there were any beleevers under the Old-Testament, or, if there were, then they are freed from the Law as much as any now. Indeed if you take the Law for the whole administration of the Covenant in the Old Testament, we grant that it was pedagogicall, and more servile; so that a beleever under the Old-Testament, did not meet with such cleare and evident dispensations of love as a beleever under the Gospel: yet in respect of justification and salvation, the Law was the same to them as to us, and to us as to them.

We do not deny but that the administration of the later covenant is farre more glorious then that of the former, and that we enjoy many priviledges which they did not then: but whatsoever is necessary and essentiall to justification or salvation, they were made partakers of them, as well as we. The ordinary resemblance of theirs, and our happinesse, is by those two, spoken of *Numb.* 13.23. that bare upon the staffe the cluster of grapes from the land of Canaan. If then we speake of the Law

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in regard of the essentiall parts of it, which are *directing, commanding, threatning, promising life upon perfect obedience*: These are either still equally in power, or else equally abrogated unto all beleevers, whether under the Old or New Testament. Let them therefore consider whether the arguments against beleevers subjection under the New Testament, be not also equally as strong against those that are under the Old. Therefore it is wild Divinity of an Antinomian (in *Chap. 6. of the Honey-combe of free justification*:) who makes three different estates of the Church: one under the Law, and another under *John Baptist*, and a third under the Gospel. Now he compareth these together, and sheweth how we under the Gospel exceed those of the Law that were godly: and among other things, there are two notorious falshoods; as first, *That God indeed saw sinne in the beleevers of the Old Testament, but not in those of the New.* But how absurd and contradictory to the Author himself is this assertion? For was not that place which they so much urge [*God seeth not iniquity in* Jacob] spoken of the Church in the Old Testament? And besides, if the godly were then in Christ, doth it not necessarily follow by his principles, that God must see no sinne in them? This I bring, not as if there were any truth in that opinion of God his seeing no sinne in beleevers, whether of the Old, or New Testament; but only to manifest their absurd contradictions.

The second difference he makes is, *That God seeing sinne in those of the Old Testament, did therefore punish them and afflict them for sinne but he doth not this under the Gospel.* Hereupon he sheweth, how *Moses* for a word was strucken with death, and so *Jonah, Uzzah, Eli*: these had sudden punishments upon them. *Hence also* (saith he) *came there terrible faimines upon them.* Now who seeth not how weak and absurd these arguments are? For, doth not the Apostle 1 *Cor.* 11. speaking of those under the New Testament, that *some were sick*, and *some did sleep*, and that they *were judged of the Lord*? were not *Ananias* and *Sapphira* stricken dead immediately? Are there not famines, pestilence, and the bloudy warre upon men under the Gospel? Besides, these assertions are contradictions to themselves: for if their arguments from Gods Law, and from Christ prove the quite

quite taking away of sin, and the punishments of it: then it holdeth as firmly for all beleevers as for some.

Antinomian Arguments mostly overthrow the use of the Law both to beleevers and unbelevers.

6. *The arguments of the Antinomian for the greater part, which they urge do not only overthrow the use of it to beleevers, but also unbeleevers.* This also is good to be attended unto; for the Apostle in many places, where he speaks of the Law as a Schoolmaster, and the continuance of it for a time, doth not speake comparatively of a beleever with an unbeleever, but of the state of the Gospel, and the state of the Old Testament: so that, as a wicked man may not circumcise, or take up the sacrifices, so neither may he use the Morall Law, as commonly the Jewes did, which was as distinct from Christ, and as if that of it self were able alone to save. Therefore I wonder why the Antinomians bring many of their arguments to prove that a beleever is freed from the Law; for, certainly, most of those places will inferre, that unbeleevers also under the New Testament are; for, the Apostle, for the most part, doth argue against that state of the Church and administrations that were used formerly; as in the 1 *Cor.* 3. when the Apostle makes the administration of the Law to be death, and of the Gospell life. Here he speaketh not of particular persons, but of the generall state under the Gospel: So in *Gal.* 2. and 3. *Chapters* he argueth against the whole dispensation of the Law, and makes it equally abrogated unto all. And it may probably be thought, that that famous expression of the Apostle [*ye are not under the Law but under grace*] is not only to be understood of every particular beleever; but generally of the whole dispensation of the Gospell under the New Testament.

The Law to a beleever is abrogated.

7. *We will grant, that to a beleever the Law is, as it were, abrogated, in these particulars:*

1. In respect of justification.

1. *In respect of Justification.* Though, I say, *mitigation* might be properly here used, yet we will call it *abrogation* (with the Orthodox) because to the godly it is in some sense so. And that which is most remarkable, and most comfortable, is, in respect of justification; for now a beleever is not to expect acceptation at the throne of grace in himself, or any thing that he doth, but by relying on Christ. The Papists they say, this is the way to make men idle and lazy; doing in this matter, as

Saul did, who made a Law that none should eate of any thing, and so *Jonathan* must not taste of the honey. *Saul* indeed thought hereby to have the more enemies killed; but *Jonathan* told him, that if they had been suffered to eate more honey, they should have been more revived and inabled to destroy their adversaries. Thus the Papists, they forbid us to eat of this honey, this precious comfort in Christ, as if thereby we should be hindered in our pursuit against sinne, whereas indeed it is the only strength and power against them.

2. In respect of condemnation.

2. *Condemnation and a curse.* Thus still the condition of a beleever is made unspeakably happy, *Rom.* 8. *There is no condemnation:* And, *Christ became a curse for us*: so that by this means the gracious soul hath daily matter of incouragement, arguing in prayer thus: O Lord, though my sins deserve a curse, yet Christ his obedience doth not: Though I might be better, yet Christ needeth not to be better: O Lord, though I have sinned away my own power to do good, yet not Christs power to save. *Heb.* 6. 18. you have a phrase there [*flying for a refuge*] doth excellently shew forth the nature of a godly man, who is pursued by sin as a malefactor was for his murder, and he runneth to Christ for refuge: and so *Beza* understands that expression of the Apostle, *Phil.* 3. 9. [*And be found in him,*] which implyeth the justice of God searching out for him, but he is in Christ. Now when we say, he is freed from condemnation, that is to be understood actually, not potentially: There is matter of condemnation, though not condemnation it selfe.

3. In respect of rigid obedience.

3. *Rigid obedience.* This is another particular, wherein the Orthodox declare the abrogation of the Law: but this must warily be understood; for christ hath not obtained at Gods hands by his death, that the Law should not oblige and tye us unto a perfect obedience: for this we maintain against Papists, that it's a sin in beleevers, they do not obey the Law of God to the utmost perfection of it: And therefore hold it impossible for a beleever to fulfill the Law: But yet we say, this mercy is obtained by Christ, that our obedience unto the Law, which is but inchoate and imperfect, is yet accepted of, in, and through Christ: for, if there were only the Law and no Christ, or grace: It is not any obedience, though sincere, unlesse perfect, would be

be entertained by God: neither would any repentance or sorrow be accepted of, but the Law strictly so taken, would deale as the judge to the malefactor, who being condemned by the Law, though he cry out in the anguish of his spirit, that he is grieved for what he hath done, yet the Law doth not pardon him.

4. In respect of terrour and slavish obedience.

4. *It is not a terrour to the godly; nor are they slavishly compelled to the obedience of it.* And in this sense they are denied to be under the Law: But this also must be rightly understood; for there is in the godly an unregenerate or carnall part, as well as a regenerate and spirituall; See *Rom.* 7. 22, 25. *With my minde I serve the Law of God, but with my flesh the Law of sin.* Now although it be true, that the Law, in the terrible compelling part of it, be not necessary to him so far as he is regenerate; yet, in regard he hath much flesh and corruption in him, therefore it is that the Scripture doth use threatnings as so many sharpe goads to provoke them in the waies of piety. But what godly man is there, whose spirit is so willing alwayes, that he doth not finde his flesh untoward and backward unto any holy duty? How many times do they need that Christ should draw them, and also that the Law should draw them? So that there is great use of preaching the Law even to beleevers still, as that which may instrumentally quicken and excite them to their duty. *Qui dicit se amare legem, mentitur, & nescit quid dicit: Tam enim amamus legem, quam homicida carcerem,* said *Luther*; and this is true of us, so far as we are corrupt. He that saith he loveth the Law, lyeth, and knoweth not what he saith, for we love the Law, as a murtherer doth the Gaol.

5. In respect of the increase of sin.

5. *It doth not work, or increase sin in them as in the wicked.* The Apostle, *Rom.* 7. 8. Complaineth of this bitter effect of the Law of God, that it made him the worse. The more spirituall and supernaturall that was, the more did his carnall and corrupt heart rage against it: so that the more the Law would damm up the torrent of sinfull lusts, the higher did they swell. Now, this sad issue was not to be ascribed to the Law but to *Paul's* corruption: As in the Dropsie it is not the water or beere, if frequently drunk, that is to be blamed for the increase of the disease, but the ill distemper in the body. Or as *Chrysologus* explain-

explaineth it, Serm. 112. The greatnesse of the light doth not blind, and hebetate the eyes; for light was especially created of God for them; but it is the infirmitie and weaknesse of the eyes, which are not able to endure such clearnesse: so the Law which of it's selfe is holy and just, of fraile man requiring severe obedience, doth more and more overwhelme him: And in another place Serm. 115. As the thorns that are by the Axe cut downe, do more and more sprout out; so do corruptions, while cut off by the Law, because they remain fixed in the root of us. Now in the godly, because there is a new nature, and a principle of love and delight in the Law of God wrought in him, his corruption doth not increase and biggen by the Law, but is rather subdued and quelled: although sometimes, even in the godly, it may work such wofull effects: Thus *Asa* grew more enraged because reproved by the prophet for his wickednesse. And this also take notice of, that as the commandement of the Law, so also the promises of the Gospel, do only stirre up evill in the heart totally unsanctified.

6. In respect of many Circumstantials.

6. *It is abrogated in many accessaries, and circumstantials.* Even the Morall Law, considered in some particulars, is abrogated totally: as in the manner of writing, which was in tables of stone. We know the first tables were broken; and what became of the last, or how long they continued, none can tell: and this makes *Paul* use that opposition, 2 *Cor.* 3. 3. *Not in tables of stone, but in the fleshly tables of the heart.* Although this you must know, that the doctrine of the Gospel, as written with inke and paper, doth no more availe for any spirituall working, then the Law written in tables. Therefore the Apostle useth in that verse this phrase, [*Not written with inke*] as well as [*Not in tables of stone.*] And this is to be observed against the Antinomians, who to disparage the Law, may say, that was written in stones, what good can that do? May we not also say, The doctrine of the Gospel that is written in paper, and what can that do?

7. Yet that it continues to them as a rule, appears,
1. From the different phrases used concerning the ceremoniall Law.

7. *But the Law doth perpetually continue as a rule to them:* Which may thus appeare:

1. *From the different phrases that the Apostle useth concerning the Ceremoniall Law, which are no where applyed to the Morall*

Law.

Law. And these *Chemnitius* doth diligently reckon up, λύειν, καταργεῖν, *Ephes.* 2.14. So again, μεταθεῖναι, *Heb.* 7.12. παλαιοῦν *antiquare*, γηράσκειν, *senescere*, ἀφανίζειν *evanescere*, *Heb.* 8. *ult.* ἀθέτησις, *abrogatio. Heb.* 7.18. Now, saith he, these words are not used of the Morall Law, that it is *changed*, or, *waxeth old*, or, *is abrogated*; which do denote a mutation in the Law; but when it speaks of the Morall Law, it saith, *We are dead to it, We are redeemed from the curse of it*: Which Phrases do imply the change to be made in us, and not in the Law. If therefore the Antinomians could bring such places that would prove it were as unlawful for us to love the Lord, because the Morall Law commands it, as we can prove it unlawfull to circumcise, or to offer sacrifices; then they would see something for their purpose.

2. *From the sanctification and holinesse that is required of the beleever*, which is nothing but conformity to the Law: so that, when we reade the Apostle speaking against the Law, yet that he did not meane this of the Law as a rule, and as obliging us to the obedience thereof, will easily appeare: For when the Apostle, *Gal.* 5.4. had vehemently informed them of their wofull condition who would be justified by the Law, yet *ver.* 13. and 14. pressing them not to use their liberty as an occasion to the flesh, he giveth this reason, *For all the Law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thy selfe.* What doth the Apostle use contradictions in the same Chapter? Presse them to obey the Law, and yet reprove them for desiring to be under it? No certainly, but when they would seek justification by the Law, then he reproveth them: and when, on the other side, they would refuse obedience to the Law, then he admonisheth them to the contrary. As for their distinguishing between the matter of the Law, and the Law, we have already proved it to be a contradiction. 2. From that holinesse that it requires of the beleever.

3. *In that disobedience to it is still a sin in the beleever*: For there can be no sin, unlesse it be a transgression of a Law, as the Apostle *John* defineth sin. Now then, when *David* commits adultery, when *Peter* denyeth Christ, are not these sins in them? If so, is not *Davids* sin a sin, because it is against such and such a Commandement? As for their evasion, it is a sin against the Law as in the hand of Christ, and so against the love 3. In that disobedience is still a sin.

love of Christ, and no otherwayes, this cannot hold; for then there should be no sinnes, but sinnes of unkindnesse, or unthankfulnesse. As this Law is in the hand of Christ; so murder is a sin of unkindnesse: but as it is against the Law simply in it self, so it is a sin of such kind as murder, and not of another kinde; so that the consideration of Christs love may indeed be a great motive to obey the commands of God, yet that doth not hinder the command it selfe from obliging and binding of us, as it is the will of the Law-giver. But of this distinction more in it's place.

4. Beeause it differs from other lawes in respect of causes of abrogation.

4. *From the difference of the Morall Law, and the other lawes, in respect of the causes of abrogation.* There can be very good reasons given, why the Ceremoniall Law should be abrogated, which can no wayes agree to the Morall: as,

Three reasons why the Ceremoniall Law should be abrogated.

First, *The Ceremoniall Law had not for it's object that which is perpetuall, and in it self holinesse:* To circumcise, and to offer sacrifice, these things were not in themselves holy and good, nor is the leaving of them a sin; whereas the matter of the Morall Law is perpetually good, and the not doing of it, is necessarily a sin. I speak of that matter, which *Divines* call Morall naturall. Can we thinke that to the Apostle it was all one, whether a man was a murderer, adulterer, or chast and innocent; as it was whether a man was circumcised, or not circumcised? *Tertullian* said well, Lib. de Pud. Cap. 6. *Operum juga rejecta sunt, non disciplinarum, libertas in christo non fecit innocentiæ injuriam, manet lex tota pietatis, sanctitatis &c.* The burthens of the Ceremoniall Law are removed, not the commands of holinesse; liberty in Christ is not injurious to innocency.

Again, *The Ceremoniall Law was typicall, and did shadow forth Christ to come.* Now when he was come, there was no use of these ceremonies.

And, lastly, *The Jewes and the Gentiles were to consociate into one body, and no difference be made between them.* Now to effect this, it was necessary that partition-wall should be pulled down, for as long as that stood, they could not joyn in one.

LECT.

Lectvre XXIII.

Rom. 3. 31.

Do we then make void the Law? yea, we establish it.

I Shall not stand upon any more arguments to prove the perpetuall obligation of the Morall Law, because this is abundantly maintained in that assertion already proved, that the Morall Law as given by *Moses*, doth still oblige us.

I come therefore to those places of Scripture which seeme to hold forth the duration of the Morall Law for a prefixed time only; even as the ceremoniall Law doth. I shall select the most remarkable places, and, in answering of them, we shall see the other fully cleared. And I will begin with that, *Luke* 16. 16. *The Law and the Prophets were untill John.* It should therefore seeme, that the Law was to continue but untill *Johns* time. I will not here stand to dispute whether *John Baptist* was to be reckoned under the Old Testament, or the New; only take notice that we cannot make a third different estate, wherein the Covenant of grace should be dispensed, as an Antinomian author doth: for our Saviour seemeth fully to conclude, that he did belong to the Old Testament; therefore he saith, *The least in the kingdome of heaven is greater then he**: Although in this respect he was greater then any of the Prophets that went before him, that he did not propheſie of a Messias to come, but pointed with his hand to him who was already come. And, as for the text it selfe, none can prove that the Law was to be abrogated when *John Baptist* came; for, least any should by that expression think so, our Saviour addeth, *Heaven and earth shall sooner passe away, then that one title should fall to the ground.* Therefore the meaning is, that the Law, in respect of the typicall part

Places of Scripture seeming to hold forth the duration of the Moral Law for a time only, answered.

* *Minimum maximi, est majus maximi minimi.*

part of it, as it did ſhadow forth, and prefigure a Chriſt, ſo it was to ceaſe. Therefore the Law and the Prophets are put together, as agreeing in one general thing, which is, to foretell of Chriſt, and to typifie him: And this will be clearer, if you compare *Matth* 11.13. with this of *Luke*, where it is thus ſet down, *All the Prophets and the Law propheſied unto John*: whereby it is cleare, that he ſpeakes of the typicall part of the Law; yet not ſo, as if the Ceremonies were then immediatly to ceaſe, only from that time they began to vaniſh.

The next place of Scripture, is that famous inſtance, ſo much urged in this controverſie *Rom.* 6. 15. [*For you are not under the Law, but under grace.*] Now to open this, conſider theſe things:

The Apoſtle argueth againſt the Law, in compariſon of Chriſt.

1. *In what ſenſe the Apoſtle argueth againſt the Law; and what was the proper ſtate of the Queſtion in thoſe dayes.* And that appeareth *Act.* 1.5. where you have a relation made of ſome beleeving Jewes that were of the ſect of the Phariſees, who preſſed the neceſſity of Circumciſion: and ſo would joyn the miſtery of *Moſes* and Chriſt together. Now it ſeemeth, though the Apoſtles in this councell had condemned that opinion, yet there were many that would ſtill revive this errour; and therefore the Apoſtle in this Epiſtle to the *Romans*, and in that to the *Galathians* doth reprove this falſe doctrine, and labour much againſt it. *Stapleton*, and other papiſts, they think that the controverſie was only about the Ceremoniall Law; and this they do, to maintain their juſtification by the works of the Law; when wrought by grace. But, though it muſt be granted, that the doubts about keeping the Ceremoniall Law were the occaſion of that great difference, and the moſt principall thing in queſtion; yet the Apoſtle, to ſet forth the fulneſſe of grace, and Chriſt, doth extend his arguments and inſtances even to the Morall Law: for the Jewes did generally think, that the knowledge and obſervation of the Morall Law without Chriſt, was enough for their peace and comfort. That the Apoſtle argueth againſt the Law in their abuſed ſenſe of it, is plain, becauſe when he ſpeaks of it in it's own nature, he commends it, and extols it. The Jewes becauſe they had the Law given them in ſuch a Divine and glorious manner, attributing too much to themſelves,

selves, thought by the obedience to this alone, without Christ, to be justified, as appeareth *Rom*, 10. 1. Hence the Apostle speaketh against it in their sense, looking for Justification by it; as if a learned man confuting some Philosophers, which do hold that the second causes do work by their own proper strength, without any concourse of God; he must in his arguments, suppose such a power of the second cause, which the adversary pleadeth for in his minde, and in expressions sometimes, yet none can gather from that, therefore there is such a power in the second causes. And if they could perswade themselves, that the externall performing of the Ceremoniall Law was enough to make them acceptable with God, though they lived in grosse disobedience to the Morall Law, (as *Isai.* 1. *& alibi*, it many times appeareth they did) how much more, when they lived a life externally conformable to the Morall Law; must they needs be secure of their favour with God? And in this sense it is, that the Apostle speaks seemingly derogatory to the Law, because they took it without Christ: Even as he calleth the ceremonies *beggerly elements*, when yet we know, they were signes of an Evangelicall grace.

2. *That the Apostle useth the word* [Law] *in divers senses, which hath been the occasion of so much difficulty in this point.* Now in most of those places, where the Law seemeth to be abolished, it is taken in one of these two senses: Either, first synecdochically, the Law put for part of the Law: to wit, for that part which actually condemneth, and accuseth; as when the Apostle saith, [*Against such there is no Law:*] here he speaketh as if there were nothing in a Law but condemnation; whereas we may say, A Law is for a thing by way of direction and prescription, as well as against a thing by accusation. Or, secondly, the word [*Law*] is put for the ministery of *Moses*, which dispensation was farre inferiour unto the ministery of the Gospel: And in this sense, the Apostle doth much use it in the Epistle to the *Galathians*, and in the Epistle to the *Hebrewes*. So that here is a continuall mistake, when the Antinomians heap place upon place, which seem to abolish the Law, and do not first declare what Law, and in what sense those places are to be expounded.

The word *Law* taken in a two-fold sense.

These Phrases *of the Law, Without the Law, under the Law, and In the Law,* explained.

3. Consider these Phrases, *Of the Law, Without the Law, Under the Law,* and *In the Law. Without the Law* is two wayes: First, he is *without the Law*, that is, without the knowledge and understanding of it. Thus the Gentiles are without the Law: And secondly, *Without the Law*, that is, without the sense and experience of the accusing and terrifying power of the Law; and thus *Paul, Rom.* 7. said, *when the Law came, he died.* Now the godly, though they are denied to be under the Law, yet they are not said to be without the Law; for if the Morall Law were no more obliging beleevers now, then it was Heathens or Gentiles before they ever heard of it, both in respect of knowledge and observation of it, then might beleevers be said to be *without the Law*: and to this *without the Law*, is opposed, *In the Law*, Rom. 2. 12. ἐν νόμῳ, the vulgar *In legem:* Beza *cum lege*; It signifieth those that do enjoy the Law, and yet sinne against it. And much to this purpose is that Phrase *Of the Law*, Rom. 4. 14. which sometimes is as much as, Of the Circumcision, to wit, those that are initiated into the Ministery of *Moses*: but in other places it signifieth as much as ὁι ἐξ ἔργων νόμου, and the opposite to it is, ὁι ἐκ πίστεως, as in this 4. of the *Rom.* and *ver.* 14 where the Apostle declaring that the promise made to *Abraham* was not of the Law, he cannot meane the Law of *Moses*, for all know, that was long after; but he meanes what's done in obedience to the Morall Law so farre as it was then revealed. The Apostle useth also another phrase, διὰ νόμου, *By the Law*; which is to be understood in this sense, by works done in conformity to the Law: and in this sense the Apostle urgeth, that righteousnesse, or the promise, are not by the Law: But all the difficulty in this controversie is about the phrase, *Under the Law*: Therefore take notice,

A two-fold being under the Law.

4. *There is a voluntary being under the Law, as Christs was; and there is to be under it in an ill sense.* A voluntary and willing obedience unto the Law, is acceptable: and thus the Apostle 1. *Cor.* 9. 20. the Apostle saith, he was made to some as *under the Law*, though there indeed he saith ὡς ὑπὸ νόμον· but that is added because of the ceremoniall part of the Law. Therefore he calleth himselfe excellently, ἔννομος τοῦ Χριστοῦ, though a godly man be not properly ὑπὸ νόμον. yet he is ἔννομος, And he addeth *to Christ*,

Christ, leſt they ſhould think that he ſpoke of the whole Law, the ceremoniall part of it which was aboliſhed by Chriſt; ſo that a godly man in a well explained ſenſe, may be ſaid to be *under the Law*. *Aquinas* Comment. ad Cap. 6. *v.* 14. Hath this diſtinction, A man may be under the Law, or ſubjected to it, two wayes, Firſt, willingly and readily, as Chriſt. Secondly, unwillingly & by way of compulſion, when not out of love but feare, men do obey the Law & this is ſinful, in the former ſenſe all beleevers may be ſaid to be under the Law. but yet, becauſe the Apoſtle uſeth it for the moſt part in an ill ſenſe, as here in the text, and in that place, tell me, ye that deſire to be under the Law, (though Law there be uſed for the whole Miniſtery of *Moſes*, and not of the Morall Law) let us conſider in what ſenſe this is denied to the Godly.

5. That Interpretation of ſome, though of ſolid Judgement, who make the phraſe [*Not to be under the Law*] to be as much as, *Not under the curſe of the Law*; or, *Not obnoxious to the guilt by it*, ſeemeth not to agree with the context. I know this is generally received as the ſenſe of the place; and there is this argument urged for it, becauſe the Apoſtle maketh an objection from hence; *Shall We ſinne becauſe we are not under the Law, but under grace?* Therefore it ſhould ſeem that the Law is taken for the condemning power of it, and grace for pardoning and free Juſtification: but becauſe the Apoſtle is here ſpeaking of ſanctification, both in this Chapter, and the Chapter following, I preferre *Beza's* interpretation, which makes the *being under the Law*, to be the ſame in ſenſe with, *under ſin*; for the Apoſtle, ſpeaking of himſelfe as carnall, *Chap.* 7. ſaith, that *the Law wrought in him all manner of evill*: and this indeed is the work of the Law in every unregenerate man; ſo that the more the Law is applyed to him, the more doth his corruption break forth. Now then this is the Apoſtles argument, *Let not ſin reign in you, for now you are not under the Law* ſtirring up ſin, and provoking it in you, *but under grace*; not juſtifying or pardoning, as properly and immediately meant here (though they were under that alſo) but ſanctifying and healing. And the Apoſtle maketh the objection following [*What then, ſhall we ſin, becauſe*

The commonly received ſenſe of that Phraſe, *Not to be under this Law*, rejected.

Beza's interpretation of the phraſe approv'd.

cauſe We are not under the Law?] becauſe the phraſe was ambiguous,, and might be thought to have ſuch a ſenſe, as the Libertines make it to have, to wit, to do every thing as we pleaſe without any controule by any Law: and in this explication, we ſhall ſee a ſweet harmony in the context.

The third inſtance is *Rom.* 7. eſpecially in the beginning of the Chapter: but the anſwer to the former Objection, will alſo cleare this, becauſe the apoſtle continueth in the ſame matter, explaining *What it is to be under the Law*, by a ſimilitude from a wife married to an husband, who is bound to him ſo long as he liveth, but when he dyeth, ſhe is free. Now in the reddition of the ſimilitude, there is ſome difference among Commentators: but I take it thus, Sin, which by the Law doth irritate and provoke our corruptions, that is the former husband the ſoul had, and luſts they are the children hereof; but when we are regenerated, then Chriſt becomes the husband of the godly ſoul: ſo that they are deceived who make the Morall Law the husband, but ſin is properly the husband: And if you will ſay the Morall Law, you muſt underſtand it in this ſenſe only, as it doth inflame the heart to all evil; therefore the Apoſtle (as is well obſerved by the Learned) doth not ſay, the Law is dead, but, *we are dead*; for indeed the Law is never ſo much alive as in the godly, who do conſtantly obey it, & live accordingly to it.

This will alſo ſerve for that place, *Gal.* 5. 18. *If ye be led by the ſpirit, ye are not under the Law*; That is, under the Law forcibly compelling.

Auſtin diſtinguiſheth of four ſtates of men; thoſe who are *Ante legem*, and theſe commit ſin without knowledge of it: *Sub lege*, and theſe commit it with ſome fighting, but are overcome; *Sub gratia*, and theſe do fight and ſhall overcome: and *Sub pace*, theſe we may make to be thoſe in heaven.

LECT.

Lectvre XXIIII.

Deut. 4. 13.

And he declared unto you his Covenant, which he commanded you to performe, even ten Commandements, &c.

I Have already handled the Law as it is a Rule, and now come to conſider of it as a Covenant, that ſo the whole Law may be fully underſtood. I ſhall not be long upon this, though the matter be large and difficult, though the ſubject be like the Land of Canaan, yet there are many Gyants, and great Objections in the way. I will rather handle it poſitively, then controverſally; for I do not finde in any point of Divinity, learned men ſo confuſed and perplexed (being like *Abrahams* Ram, hung in a buſh of briars and brambles by the head) as here. That I may methodically proceed, obſerve the context of this verſe, and the ſcope, *Moſes* being to perſwade the people of Iſrael to obedience of the Law, uſeth ſeverall forcible arguments.

Arguments uſed by *Moſes* to perſwade obedience to the Law.

As, *ver.* 1. *The good and profitable iſſue thereof*, which is to live and poſſeſſe the land, not as if this mercy were only temporall, but by this was repreſented eternall life in heaven.

A ſecond argument is, *from the perfection of it*, that nothing may be added to it, or detracted from it.

The third argument is, *from the great Wiſdome and underſtanding they ſhall hold forth hereby to all other Nations*, there being no people under the ſun, that had ſuch holy and perfect lawes as they had, and if that be true of *Bernard*, *Sapiens eſt cui res ſapiunt pro ut ſunt*, he is a wiſe man to whom things do taſte and reliſh as they are divine and holy things, as holy; earthly things, as earthly and fading; then certainly, by this Law of God, there was true wiſdome preſcribed. Other arguments *Moſes* doth bring, as, *The great authority God put upon the Law*, *The great*

great mercy in giving it to them rather then another Nation. And the verse I have read belongs to that argument which proveth the dignity and glorious authority of the Law, *from the manner of delivering it*: Which Law he declareth to us by the name and title of a Covenant. Now this take notice of, that the word *Covenant* (to omit other significations) is taken sometimes syecdochially, for part of the Covenant, as it is here in these words.

That the Law God delivered to Israel was a Covenant, appears,

The Doctrine I will insist upon, is, *That the Law was delivered by God on Mount Sinai in a Covenant way*: Or, *The Law was a Covenant that God made with the people of Israel.* This will appeare in that it hath the *name* of a Covenant, and the reall properties of a Covenant.

1. In that it hath the name of a Covenant.

1. The *name* of a Covenant. 2 King. 18. 12. *Because they obeyed not the voyce of the Lord their God, but transgressed his* Covenant, *and all that* Moses, *the servant of God, commanded.* Deut, 17. 2. *If there be found any* ——*that hath wrought wickednesse* —— *in transgressing the* Covenant, which was the ten Commandements, as appeareth *ver.* 3. And more expresly, 2 *Chro.* 6. 11. *In it have I put the Arke wherein is the* Covenant *of the Lord, that he made with the children of Israel.* Yea, if we would speake exactly and strictly, the books of *Moses* and the Prophets cannot be so well called the Old Covenant, or Testament; as this doctrine that was then delivered on Mount Sinai, with all the administrations thereof; as appeareth. *Heb* 7. & *chap.* 8. Even as when the Apostle saith, 2 *Cor.* 3. 6. *God hath made us able ministers of the New Testament*, he doth not meane the writings, or books, but the Gospel, or Covenant of grace. Take but one place more, where the Law is called a Covenant, and that is *Jer.* 11. 2, 3, 4.

2 In that it hath the reall properties of a Covenant.

2. In the next place you may see the *reall properties* of a Covenant, which are a mutuall consent and stipulation on both sides: See a full relation of this. *Exod*, 3: 24. from the 3. *v.* to the 9th. The Apostle relateth this history, *Heb.* 9. wherein learned Interpreters observe many difficulties: but I shall not meddle with them.

In the words quoted out of *Exodus*, you see these things which belong to a Covenant: First, there is God himselfe expressing

preſſing his conſent and willingneſſe to be their God, if they will keep ſuch Commandements there and then delivered to them *ver.* 3. Secondly, you have the peoples full conſent, and ready willingneſſe to obey them, *ver.* 3. & *ver.* 7. Thirdly, becauſe Covenants uſed to be written down for a memoriall unto poſterity, therefore we ſee *Moſes* writing the precepts down in a book. Fourthly, becauſe Covenants uſed to be confirmed by ſome outward viſible ſignes, eſpecially by killing of beaſts, and offering them in ſacrifice, therefore we have this alſo done, and halfe of the blood was ſprinkled on the Altar, to denote Gods entring into Covenant, and the people alſo were ſprinckled with blood, to ſhew their voluntary covenanting. Thus we have reall covenanting when the Law is given.

So alſo you may ſee this in effect, *Deut.* 29. 10, 11, 12, 13. where it's expreſly ſaid, *that they ſtood to enter into Covenant with God; that he may eſtabliſh them to be a people unto himſelf, and that he may be a God unto them.* Again, you have this clearly in *Deut.* 26. 17, 18. where it is ſaid, *Thou haſt avouched the Lord this day to be thy God, and to walke in his wayes —— And the Lord hath avouched thee this day to be his peculiar people.* So, that it's very plain, the Law was given as a Covenant; yea, the Apoſtle cals it a Teſtament: for howſoever ſome have diſliked that diſtinction of the Old and New Teſtament, eſpecially as applied to the books & writings of the holy Pen-men of Scripture (thinking as *Auſtin*, they may be better called the *Old* and *New Inſtruments*, becauſe they are authenticall, and confirmed by ſufficient witneſſes: As *Tertullian* cals the Bible, *Noſtra digeſta*, from the Lawyers; and others called it, *Our Pandects*, from them alſo) yet 1 *Cor.* 3. doth warrant ſuch a diſtinction. Only the queſtion is, how this *Covenant* can be called properly a Teſtament, becauſe Chriſt died not twice, and there cannot be a Teſtament, without the death of a Teſtator. But the anſwer is, that there was a typicall death of Chriſt in the ſacrifices, and that was ground enough to make the Covenant to be called a Teſtament.

The judgements of the Learned different in declaring what Covenant is here meant.

Having proved it is a Covenant, all the difficulty remaineth in declaring what Covenant it is; for here is much difference of judgements, even with the Learned and Orthodox: and this doth

doth ariſe from the different places of the Scripture, which, although they be not contrary one to another, yet the weakneſſe of our underſtandings is many times overmaſtered by ſome places: Some (as you have heard) make it a Covenant of workes, others a mixt Covenant, ſome a ſubſervient Covenant; but I am perſwaded to goe with thoſe who hold it to be a Covenant of grace: and indeed, it is very eaſie to bring ſtrong arguments for the affirmative; but then there will be ſome difficulty to anſwer ſuch places as are brought for the negative; and if the affirmative prove true, the dignity and excellency of the Law will appeare the more. Now, before I come to the arguments, which induce me hereunto, conſider in what ſenſe it may be explained, that it is a Covenant of grace.

In what ſenſe it may be a Covenant of grace explained.

Some explaine it thus, that it was indeed a Covenant of grace, but the Jewes, by their corrupt underſtanding, made it a Covenant of workes, and ſo oppoſed it unto Chriſt: and therefore, ſay they, the Apoſtle argueth againſt the Law, as making it to oppoſe the promiſes and grace: not that it did ſo, but only in regard of the Jewes corrupt minds, who made an oppoſition where there was none. This hath ſome truth in it, but it is not full.

Some make the Law to be a Covenant of grace, but very obſcurely; and therefore they hold the Goſpel and the Law to be the ſame, differing only as the acorne while it is in the huske, and the oke when it's branched out into a tall tree. Now if this ſhould be underſtood in a Popiſh ſenſe, as if the righteouſneſſe of the Law and the Goſpel were all one, in which ſenſe the Papiſts ſpeake of the old Law and the new, it would be very dangerous and directly thwarting the Scripture.

Some explain it thus: God (ſay they,) had a primary or antecedent will in giving of the Law, or a ſecondary and conſequent: His primary will was to hold out perfect and exact righteouſneſſe, againſt which the Apoſtle argueth, and proveth no man can be juſtified thereby: but then God knowing mans impotency and inability, did ſecondarily command repentance, and promiſeth a gracious acceptance through Chriſt; and this may be very well received, if it be not vexed with ill interpretations.

But

But, lastly, this way I shall go: The Law (as to this purpose) may be considered more largely, as that whole doctrine delivered on Mount Sinai, with the preface and promises adjoyned, and all things that may be reduced to it; or more strictly, as it is an abstracted rule of righteousnesse, holding forth life upon no termes, but perfect obedience. Now take it in the former sense, it was a Covenant of grace; take it in the later sense, as abstracted from *Moses* his administration of it, and so it was not of grace, but workes.

This distinction will overthrow all the Objections against the negative. Nor may it be any wonder that the Apostle should consider the Law so differently, seeing there is nothing more ordinary with *Paul* in his Epistle, and that in these very controversies, then to doe so: as for example, take this instance, *Rom.* 10. *ver.* 5, 6. where *Paul* describeth the righteousnesse of the Law from those words, *Doe this and live*, which is said to have reference to *Levit.* 18. 5. but we find this in effect, *Deut* 30. *v.* 16. yet from this very Chapter the Apostle describeth the righteousnesse which is by faith: And *Beza* doth acknowledg, that that which *Moses* speakes of the Law, *Paul* doth apply to the Gospel. Now how can this be reconciled, unlesse wee distinguish between the generall doctrine of *Moses* which was delivered unto the people in the circumstantiall administrations of it, and the particular doctrine about the Law, taken in a limited and abstracted consideration? Onely this take notice of, that although the Law were a Covenant of grace, yet the righteousnesse of works and faith differ as much as heaven and earth. But the Papists, they make this difference: *The righteousnesse of the Law* (saith *Stapleton*, Antid. in hunc locum) *is that which we of our owne power have and doe by the knowledge and understanding of the Law*: but the righteousnesse of faith, they make the righteousnesse of the Law, to which wee are enabled by grace through Christ: So that they compare not these two together, as two contraries, (in which sense *Paul* doth) but as an imperfect righteousnesse with a perfect. But we know, that the Apostle excludeth the workes of *David* & *Abraham*, that they did in obedience to the Law, to which they were enabled by grace; so necessary is it in matter of justification and pardon to exclude all

workes, any thing that is ours; *Tolle te à te, impedis te*, ſaid *Auſtine* well. Nor doth it availe us, that this grace in us is from God, becauſe the Apoſtle makes the oppoſition wholy between any thing that is ours, howſoever we come by it, and that of faith in Chriſt. Having thus explained the ſtate of the Queſtion, I come to the arguments to prove the affirmative: And thus I ſhall order them;

Arguments proving the Law a Covenant of grace.

The firſt ſhall be taken *from the relation of the Covenanters*; *God on one part, and the Iſraelites on the other: God did not deale at this time, as abſolutely conſidered, but as their God and Father.* Hence God ſaith, *hee is their God*; and when Chriſt quoteth the commanders, hee brings the preface, *Heare O Iſrael, the Lord thy God is one.* And, *Rom.* 9.4. *To the Iſraelites belong adoption, and the glory, and the covenants and the giving of the Law, and the promiſes.* Now, unleſſe this were a covenant of grace, how could God be their God, who were ſinners? Thus alſo if you conſider the people of Iſrael into what relation they are taken, this will much confirme the point. *Exod.* 19.5,6. *If yee will obey my voice, you ſhall be a peculiar treaſure unto me, and yee ſhall be unto me a kingdom of Prieſts, and an holy Nation:* which is applied by *Peter* to the people of God under the Goſpel. If therefore the Law had been a Covenant of works, how could ſuch an agreement come betweene them?

Argum. 1.

Argum. 2. 2. *If we conſider the good things annexed unto this Covenant, it muſt needs be a Covenant of grace:* for there we have remiſſion and pardon of ſinne, whereas in the Covenant of workes, there is no way for repentance or pardon. In the ſecond Commandment, God is deſcribed to be *one ſhewing mercy unto thouſands:* and by *ſhewing mercy* is meant *pardon*, as appeareth by the contrary, *viſiting iniquity*. Now doth the Law, ſtrictly taken, receive any humbling & debaſing of themſelves? no, but curſeth every one that doth not continue in all the things commanded, and that with a full and perfect obedience. Hence, *Exod.* 34. *ver.* 6,7. God proclaimeth himſelfe in manifold attributes of *being gracious*, and *long-ſuffering, keeping mercie for thouſands, and forgiving iniquity*; and this he doth upon the renewing of the two Tables: whereas, if the people of Iſrael had been ſtrictly held up

to

to the Law, as it required universall perfect obedience, without any failing, they must also necessarily have despaired, and perished without any hope at all.

3. *If We consider the duties commanded in the Law so generally taken, it must needs be a Covenant of grace:* for what is the meaning of the first Commandment, but to have one God in Christ our God by faith? For if faith had not been on such tearmes commanded, it had been impossible for them to love God, or to pray unto God. Must not the meaning then be, to love, and delight in God, and to trust in him? But how can this be without faith through Christ? Hence some urge, that the end of the commandment is love from faith unfeigned; but because *Scultetus* doth very probably, by commandment, understand there, *The Apostles preaching and exhortation,* (it being in the Greek παραγγελία, and not νόμος, or ὁ λόγος, and the Apostle using the word in that Epistle in the same sense) I leave it. It's true there is no mention made of Christ, or faith in the first Commandment, but that is nothing, for love also is not mentioned: yet our Saviour discovers it there, and so must faith and Christ be supposed there by necessary consequence. And can we think, that the people of Israel, though indeed they were too confident in themselves, yet when they took upon themselves to keep and observe the Law, that the meaning was, they would do it without any spot or blemish by sinne, or without the grace of God for pardon, if they should at any time break the Law. *Argum. 3.*

4. *From the Ceremoniall Law.* All Divines say, that this is reduced to the Morall Law, so that Sacrifices were commanded by vertue of the second Commandment. Now we all know, that the Sacrifices were evangelicall, and did hold forth remission of sinns through the blood of Christ: If therefore these were commanded by the Morall Law, there must necessarily be grace included, although indeed it was very obscure and dark. And it is to be observed, that the Apostle doth as much argue against circumcision, and even all the Ceremoniall Law, as the Morall; yea the first rise of the cõtroversie was from that: Now all must confesse, that circumcision and the sacrifices did not oppose Christ, or grace, but rather included them. *Argum. 4.*

And this hath been alwaies a very ſtrong argument to perſwade me for the affirmative. It is true, the Jewes they reſted upon theſe, and did not look to Chriſt; but ſo do our Chriſtians in theſe times upon the Sacraments, and other duties.

Argum. 5. 5. *This will appear from the viſible ſeale to ratifie this Covenant which you heard, was by ſacrifices, and ſprinkling the people with blood:* And this did ſignifie Chriſt; for Chriſt he alſo was the Mediatour of this Covenant, ſeeing that reconciliation cannot poſſibly be made with a ſinner, through the Mediation of any mortall man. When therefore *Moſes* is called the Mediatour, it is to be underſtood typically, even as the ſacrifices did waſh away ſin typically. And, indeed, if it had been a Covenant of works, there needed no Mediatour, either typicall, or real; ſome think Chriſt likewiſe was the Angell ſpoke of *Act.* 7. with whom *Moſes* was in the wilderneſſe; and it is probable. Now if Chriſt was the Mediatour of the Law as a Covenant, the Antinomian diſtinction muſt fall to the ground, that makes the Law as in the hand of *Moſes*, and not in the hand of Chriſt; whereas on Mount Sinai, the Law was in the hand of Chriſt.

Argum. 6. 6. *If the Law were the ſame Covenant with that oath, which God made to Iſaac, then it muſt needs be a Covenant of grace*: But we ſhall finde that God, when he gave this Law to them; makes it an argument of his love and grace to them; and therefore remembers what he had promiſed to *Abraham*, Deut. 7. 12. *Wherefore it ſhall come to paſſe, if ye hearken to theſe judgements, and do them, that the Lord thy God ſhall keep unto thee the Covenant, & the mercy which he ſware unto thy fathers.* And, certainly, if the Law had been a Covenant of works, God had fully abrogated and broken his Covenant and Promiſe of grace which he made with *Abraham* and his ſeed. Therefore, when the Apoſtle, *Gal.* 3. 18. oppoſeth the Law and the promiſe together, making the inheritance by one, & not the other; it is to be underſtood according to the diſtinction before mentioned of the Law taken in a moſt ſtrict and limited ſenſe: for it is plain, that *Moſes* in the adminiſtration of this Law, had regard to the Covenant and Promiſe, yea made it the ſame with it.

Objections impugning the former Arguments anſwered.

Now to all this, there are ſtrong objections made from thoſe places

places of Scripture, where the Law and faith, or the promiſe, are ſo directly oppoſed, as *Rom.* 10. before quoted, ſo *Gal.* 3.18. *Rom* 4. 14. ſo likewiſe from thoſe places, where the Law is ſaid to be *the miniſtery of death, and to work wrath.* Now to theſe places, I anſwer theſe things:

Firſt, that if they ſhould be rigidly, and univerſally true, then that doctrine of the Socinians would plainly prevaile, who from theſe places of Scripture do urge, that there was no grace, or faith, nor nothing of Chriſt, vouchſafed unto the Jewes; whereas they reade they had the Adoption, though the ſtate was a ſtate of bondage.

In the ſecond place conſider that as it is ſaid of the Law, *it worketh death*, ſo the Goſpel is ſaid to be *the ſavour of death*, and men are ſaid *to have no ſin, if Chriſt had not come*; yea they are ſaid *to partake of more grievous judgements, who deſpiſed Chriſt, then thoſe that deſpiſed the Law of Moſes*: ſo that this effect of the Law was meerly accidentall through our corruption: only here is the difference, God doth not vouchſafe any ſuch grace, as whereby we can have juſtification in a ſtrict legall way: but he doth whereby we may obtain it in an Evangelicall way.

Thirdly, conſider that the Apoſtle ſpeaketh theſe derogatory paſſages (as they may ſeem to be) as well of the Ceremoniall Law; yet all do acknowledge here was Chriſt and grace held forth.

Fourthly, much of theſe places is true in a reſpective ſenſe, according to the interpretation of the Jew, who taking theſe without Chriſt, make it a killing letter, even as if we ſhould the doctrine of the Goſpel, without the grace of Chriſt. And, certainly, if any Jew, had ſtood up and ſaid to *Moſes*, Why do you ſay, you give us the doctrine of life; it's nothing but a killing letter, and the miniſtery of death, would he not have been judged a blaſphemer againſt the Law of *Moſes*? The Apoſtle therefore muſt underſtand it, as ſeperated, yea and oppoſed to Chriſt and his grace.

And laſtly, we are ſtill to retain that diſtinction of the Law in a more large ſenſe, as delivered by *Moſes*; and a more ſtrict ſenſe, as it conſiſteth in precepts, threatnings and promiſes upon a condition impoſſible to us, which is, the fulfilling of the Law in a perfect manner.

LECT.

Lectvre XXV.

Rom. 3. 27.

Where is boasting then? It is excluded. By what law? of works? Nay, but of faith.

The words opened.

THe Apostle delivered in the words before most compendiously and fully the whole doctrine of justification in the severall causes of it, from whence in this verse, he inferreth a conclusion against all boasting in a mans self; which he manageth by short interrogations, that so he might the more subdue that selfe confidence in us: *Where is boasting?* saith he. This is to be applyed universally both to Jew and Gentile; but especially to the Jew, who gloried most herein. and *Chrysostome* makes this the reason, why Christ deferred so long, & put off his coming in the flesh, *viz.* that our humane pride might be debased: for if at first he had come unto us, men would not have found such an absolute necessity. of a Saviour. The second Question is, by what Law boasting is excluded; and this is answered, first negatively, *not by the Law of Works.* Secondly positively, *by the law of faith.*

The Apostle, by *the law of works*, meaneth the doctrine of works, prescribing them as the condition of our justification and salvation; and he saith *Works*, in the plurall number; because one or two good works, though perfectly done (if that were possible) would not satisfie the Law for our acceptation, unlesse there were a continuall and universall practise of them, both for parts and degrees: and he cals the doctrine of faith, *the law of faith*, either because (as *Chrysostome* saith) he would sweeten and indeare the Gospel to the Jewes, by giving it a name which they loved; or, as *Beza*, he speaks here mimetically, according to the sense of the Jewes, as when *John. 6.* he calleth

calleth *Faith a work*, because the Jewes asked, What should they do? Now we have in the Scripture two lively comments upon both these parts of the Text. The Pharisee mentioning what he did, reckoning up his works, and never naming the grace of God, is a boaster by the Law of works, but the Publican, that looketh upon himselfe only as a sinner, and so judgeth himself, he excludeth all boasting by the law of faith.

The Papists they mean by works here in the Text, those which go before faith, and they quote a good rule out of *Gregory*, though to a foul errour, *Non per opera venitur ad fidem, sed per fidem ad opera: We do not come by works to faith, but by faith to Works.* But this glosse of theirs corrupts the text, because the Apostle in this controversie instanceth in *Abraham*, shewing how he had not wherewith to glory in himself, and therefore by beleeving gave glory to God. If you ask why works do imply boasting, though we be enabled thereunto by the grace of God? The answer is ready, because we attribute justification to that work of grace within us, which yet is defective, that is, wholly to be given unto Christ. The Papists corruptly glosse upon this Text.

The doctrine I shall pursue out of these words, is, *That although the Law, given by God to the Israelites, was a Covenant of grace, yet in some sense the Law and Gospel do oppose and thwart one another*, And this matter I undertake, because hereby the nature of the Gospel and the Law will be much discovered. *It is an errour*, saith *Calvin* lib. 2. Instit. cap. 9. *in those who do never otherwise compare the Gospel with the Law, then the merit of works with the free imputation of righteousnes: and* (saith he) *this Antithesis or opposition is not to be refused, because the Apostle doth many times make them contrary, meaning by the Law that rule of life, whereby God doth require of us, that which is his own, given us no ground of hope, unlesse in every respect we keep the Law; but*, saith he, *quum de totâ lege agitur, when he speaks of the Law more largely taken, he makes them to differ, only in respect of clearer manifestation*: or, as, *Pareus* saith of the old and new Covenant, they differ not essentially, but, as we say, the old and new Moon. *Doctr.* The Law and the Gospel may be compared one with another in a double respect.

Therefore, before I come to shew the exact opposition, take notice of two things as a foundation: first, that the Law and the Gospel may be compared one with another, either in respect of

of the grace God gave under the Old-Teſtament, & the New, and then they differ onely gradually; for they under the Law did enjoy grace and the Spirit of God, (though Socinians deny it) although indeed in reſpect of the Goſpel, it may comparatively be ſaid, no ſpirit, and, no grace; as when it is ſaid *The holy Ghoſt was not yet given*, becauſe it was not ſo plentifully given: Or, ſecondly, the doctrine of the Law in the meere preceptive nature of it, may be compared with the doctrine of the Goſpel, having the grace of God annexed unto it and going along with it. Now this is in ſome reſpects an unequall compariſon; for if you take the doctrine or letter of the Goſpel without the grace of God, that letter may be ſaid to kill as well as the letter of the Law: only this is the reaſon, why we cannot say, The Spirit of God, or grace, or life is by the Law, becauſe whatſoever ſpirituall good was vouchſafed to the Jewes, it is not of the Law, but of the grace of God, or the Goſpel. Therefore, whenſoever we compare Law and Goſpel together, we muſt be ſure to make the parallel equall, and to take them ſo oppoſitely, that we may not give the one more advantage, or leſſe, then the nature of it doth crave and deſire.

The different uſe of the word [*Law*] carefully to be obſerved.

In the ſecond place therefore, in this controverſie, ſtill remember to carry along with you the different uſe of the word [*Law*] as to this point; for if you take Law ſtrictly, and yet make it a Covenant of grace, you confound the righteouſneſſe of works, and of faith together, as the Papiſts do: but if largely, then there may be an happy reconciliation.

What meant by Law taken largely and what ſtrictly

For the better opening of this, conſider, that as the word [*Law*] ſo the word [*Goſpel*] may be taken *largely*, or *ſtrictly*. We will not trouble you with the many ſignifications of the word (or whether it be uſed any where of a ſorrowfull meſſage, as well as glad newes, as ſome ſay, in two places it is uſed, 1. *Sam.* 4.17. 2 *Sam.* 1.10. according to that rule of *Mercers*, *Non infrequens eſſe, ſpecialia verba interdum generaliter ſumi.*) It is enough to our purpoſe, that in the Scripture it is ſometimes taken *more largely*, and ſometimes *more ſtrictly*: when it's taken *largely*, it ſignifieth the whole doctrine, that the Apoſtles were to preach, *Mar.* 16.15. *Preach the Goſpel to every creature*: & ſo *Mar.* 1.1. *The beginning of the Goſpel*, i.e. the doctrine & preaching

ing of Chriſt. Or elſe it is taken *moſt ſtrictly*, as when *Luke* 2. 10. *Behold I bring you glad tydings*, &c. In which ſtrict ſence it's called *the Goſpel of peace*, and *of the grace of God*: So that you ſee, the word [*Law*] is taken differently, *largely* and *ſtrictly*; thus alſo is the word [*Goſpel.*] Now it's a great diſpute, *Whether the command of repentance belong unto the Goſpel, or no?* I finde the Lutherans, Antinomians, and Calviniſts to ſpeak differently: but of that, when we take the Law and Goſpel in their moſt ſtrict ſenſe. *Bellarmine* bringeth it as an argument, that the Proteſtants do deny the neceſſity of good works, becauſe they hold that the Goſpel hath no precepts, or threatnings in it, *lib.* 4. *de Juſtif. cap.* 2. And he urgeth againſt them, that *Cap.* 1. *ad Rom.* where the wrath of God is ſaid to be revealed from heaven in the Goſpel; but (as is to be ſhewed) he there doth miſtake the ſtate of the controverſie taking the word [*Goſpel*] in a larger ſenſe then they intended. Thus on the other ſide *Iſlebius*, the father of the Antinomians, he taught that repentance was not to be preſſed from the Decalogue, but from the Goſpel; & that, to preſerve the purity of doctrine, we ought to reſiſt all thoſe who teach, the Goſpel muſt not be preached but to thoſe who are made contrite by the Law: whereas the right unfolding of the word [*Goſpel*] would make up quickly thoſe breaches.

The Law therefore and the Goſpel admitting of ſuch a different acception, I ſhall firſt ſhew the oppoſition between the Law and the Goſpel taken in their large ſenſe, and then in the limited ſenſe, And this is worth the while, becauſe this is the foundation of all our comfort, if rightly underſtood. Now the Queſtion in this larger ſenſe is the ſame with the difference between the Old and New-Teſtament, or Covenant; wherein the Learned ſpeak very differently, and, as to my apprehenſion, moſt confuſedly. I ſhall not examine whether that be the reaſon of calling it *Old* and *New*, which *Auſtin Chemnitius*, and others urge, becauſe it preſſeth the old man & condemneth that; whereas the new incourageth and comforteth new: I rather take it to be ſo called, becauſe the old was to ceaſe and vaniſh away, being before the other in time. Now in my method I will lay down the falſe differences, and then name the true.

Falſe differences between the Law and the Goſpel: 1. Of Anabaptiſts, and Socinians, affirming, That they under the Law in the Old Teſtament enioyed only temporall bleſſings.

The falſe differences are firſt of the Anabaptiſts and Socinians, who make all that lived under the Law to have nothing but temporall earthly bleſſings in their knowledge and affections. And for this they are very reſolute, granting indeed that Chriſt and eternall things were promiſed in the Old Teſtament but they were not enjoyed by any till the New Teſtament, whereupon they ſay, that *grace and ſalvation was not till Chriſt came*. And the places which the Antinomians bring for beleevers under the New Teſtament, they take rigidly and univerſally, as if there had been no eternall life, nor nothing of the Spirit of God till Chriſt came. Hence they ſay, the Goſpel began with Chriſt, and deny that the promiſe of a Chriſt, or Meſſias to come is ever called the Goſpel, but the reall exhibition of him only. This is falſe; for, although this promiſe be ſometimes called *Act.*7.17. *Act.*13.32. *the promiſe made to the fathers, yet it* is ſometimes alſo called the *Goſpel*, *Rom.*1.2. *Rom.*10. 14, 15. And there are cleare places to confute this wicked errour, as the Apoſtle inſtancing in *Abraham* and *David*, for juſtification, and remiſſion of ſinnes, which were ſpirituall mercies; and that eternall life was not unknown to them, appeareth by our Saviours injunction, commanding them to ſearch the Scriptures, for in them they hope for eternall life, *Joh*n 11.39. Thus alſo they had hope and knowledge of a reſurrection, as appeareth, *Act.* 24.14. therefore our Saviour proved the reſurrection out of a ſpeech of Gods to *Moſes*. And howſoever *Mercer* (as I take it) thinke that expoſition probable about *Jobs* profeſſion of his knowledge [*That his Redeemer liveth, and that he ſhall ſee him at the laſt day*] which make his meaning to be of *Jobs* perſwaſion of his reſtitution unto outward peace and health again; yet there are ſome paſſages, in his expreſſion, that ſeem plainly to hold out the contrary. Though therefore we grant that that ſtate, was the ſtate of children, and ſo carried by ſenſible objects very much; yet there was under theſe temporall good things, ſpirituall held forth.

2. Of Papiſts.

Hence the Apoſtle, 1 *Cor.* 10. maketh the Jewes to have the ſame ſpirituall matter and benefit in their Sacraments which we partake of.

In the next place, let us conſider the falſe difference of the Papiſts; and they have the Socinians alſo agreeing with them in ſome things.

First.

First, they make this a great difference, that Christ, under the New Testament, hath added more perfect Laws, and sound counsells then were before, as, Wilfull poverty, Vowed chastity: and the Socinians, they labour to shew how Christ hath added to every precept of the Decalogue; and they begin with the first, that he hath added to it these things: 1. *A command to prayer*, whereas in the Old Testament, though Godly men did pray, yet (say they impudently) there was no command: and then Christ (say they) did not only command to pray, but gave a prescript form of prayer. The second thing added (say they) *is to call upon Christ, as a Mediatour in our prayers*, which they in the Old Testament did not. And thus they go on over all the Commandements, shewing what new things Christ hath added, *Smal. refut. Thes. pag.* 228. But I have already shewed that Christ never added any morall duty which was not commanded before.

1. That Christ hath added more perf & Laws under the New Testament.

The second difference of the Papists, is, to make the Law and the Gospel capable of no opposite considerarion, no not in any strict sense, but to hold both a Covenant of works, and that the Fathers under the Old Testament, and those under the New, were both justified by fulfilling the Law of God. And herein lyeth that grosse errour, whereby Christ and grace are evacuated. But the falshood of this shall be evinced (God willing) when we speak of the Law and Gospel strictly, which the Papists, upon a dangerous errour, call the *Old Law*, and *the New*.

2. That the Law and Gospel are capable of no opposite consideration.

Lastly, the Papists make a third difference, that under the Old Testament, the Fathers that dyed went not immediatly to heaven; therefore (say they) we do not say, Saint *Jeremiah*, or, Saint *Isaiah*, but after Christs death then a way was opened for them and us: Hence is that saying, *Sanguis Christi, est clavis Paradisi*, The blood of Christ, is the key of paradise: but this is sufficiently confuted in the Popish controversies.

3. That the Fathers that died under the Old Testament, went not immedeatly to heaven.

I come therefore to the Antinomian difference, and there I finde such an one, that I am confident was never heard of before in the world; It is in the *Honey-comb of Justification, pag.* 117. *God* (saith he) *saw sin in the beleevers of the Old Testament, but not in these of the New*; And his Reason is, *because the glory of free*

3. Of Antinomians. That God saw sin in the beleevers of the Old Testament, not of the New.

Juſtification was not ſo much revealed, the vaile was not removed. What a weak reaſon is this? Did the leſſe, or more revelation of free Juſtification make God juſtifie the leſſe freely? It had been a good argument to prove that the people of God in the Old Teſtament did not know this doctrine ſo clearly as thoſe in the New, but that God ſhould ſee the more or leſſe, becauſe of this, is a ſtrange Conſequence. The places of Scripture which he brings, *Zech.* 13. 1. *Dan.* 9. 14. would make more to the purpoſe of a Socinian, (that there is no pardon of ſin, and eternall life but under the Goſpel) rather then for the Antinomian: and one of his places he brings, *Jer.* 5. *ver.* 20. maketh the contrary true; for there God promiſeth pardon of ſin, not to the beleevers under the Goſpel, but to that reſidue of the Jews which God would bring back from captivity, as the context evidently ſheweth: ſo the place *Heb.* 10. 17. how groſly is it applyed unto the beleevers of the Goſpel only? for, had not the Godly under the Old Teſtament the Law written in their hearts? and had they not the ſame cauſe to take away their ſins (*viz.* Chriſts blood) as well as we under the Goſpel?

His ſecond reaſon is, *God ſaw ſin in them, becauſe they were children, that had need of a rod; but he ſees none in us, becauſe full grown heirs.* What a ſtrange reaſon is this? for parents commonly ſee leſs ſin in their children, while young, then when grown up: and their childiſhneſs doth more excuſe them. And although children only have a rod for their faults, yet men grown up they have more terrible puniſhments. Hence the Apoſtle threatens beleevers that deſpiſe Chriſt, with puniſhment above thoſe that deſpiſed *Moſes*.

His third Reaſon is, *becauſe they under the Law were under a School-maſter, therfore he ſeeth ſin in them, but none in us, being no longer under a School-maſter.* But here is no ſolidity in this Reaſon: for firſt, the chiefeſt work of a School-maſter is to teach and guide; and ſo they are ſaid to be under the Law as a School-maſter, that ſo they may be prepared for Chriſt: and thus it is a good argument to Chriſtians under the Goſpel, that their lives ſhould be fuller of wiſdome and grown graces, then the Jewes; becauſe they are not under a School-maſter as children: As if one ſhould ſay to a young man, that is taken

from

from the Grammar ſchool, and tranſplanted in the Univerſity, that he ſhould take heed he doth not ſpeak falſe Latine now, for he is not in a Grammar ſchoole now, but in an Univerſity. Thus you ſee, the chief notion of a School-maſter is to prepare and guide, his correcting is accidentall; yea, if we may believe *Quintilian* a maſter in this kinde, he is againſt the School-maſters beating of boyes, as that which would make them of a ſervile diſpoſition. But *Solomon* giveth better rules. Grant therefore that this is to be underſtood of knocks and blows which they had, what can we ſay under the Goſpel, that we are children freed from the rod? Though we have not a Schoolmaſter, yet we have a father to correct us. *Heb.* 12. 5, 6, 7, 8. Do we not in that place finde a plain contradiction of this doctrine? For the Apoſtle doth there alleadge a place of the Old Teſtament, to us now under the Goſpel: And, certainly, afflictions are as neceſſary to the godly now, as fire to the droſſy veſſell and filing to the ruſty iron. As the ſcourging and beating of the garment with a ſtick, beateth out the mothes and the duſt; ſo do troubles and adverſities corruptions from the children of God.

The fourth reaſon why God ſaw ſin in them, war, *Becauſe they were not made perfect according to the conſcience, Heb.* 9. 13, 14. Who would not think that the author were ſome Papiſt, or Socinian, ? for if the text prove any thing to his purpoſe, it will evince that the godly then were made partakers of no more then a legall bodily cleanſing. But as for the place, that is miſerably arreſted; for the Apoſtle, his intent is to ſhew, that the godly then could not obtain righteouſneſs by any of thoſe ſacrifices, and therefore the good they enjoyed was from Chriſt the true ſacrifice: ſo that unleſs he will deny Chriſts blood to be effectuall and operative in the Old Teſtament, this reaſon muſt fall to the ground. Other reaſons he brings, which are to the ſame purpoſe, and therefore may eaſily be overthrown; as, that God ſaw no ſin in them, *becauſe their preachers did not open the kingdome of heaven, but he ſeeth none in us, becauſe the leaſt of our Miniſters do bring us into this Kingdome.* Every one may ſee the weakneſs here; for it ſuppoſeth that God did not ſo fully pardon and forgive, becauſe the doctrine of theſe things

was

was not so clearly preached. If the Authors arguments had been, that Christ died not so fully for them, or that Christ his righteousnes was not so fully imputed unto them, then there had been some probability. Thus you see this false difference also. I do not medle with that opinion, Of seeing sin in the beleevers, because it is not the proper place.

I find other differences between the Law and the Gospel, made by another Antinomian, and they are in a Sermon upon the two Covenants of grace, where the Authour, hauing truely asserted, *that God did transact with the Jewes in a Covenant of grace*; yet he makes that Covenant, and this under the Gospel, to be two distinct Covenants: *They are not* (saith hee, *pag.* 45.) *one and the same Covenant diversly administred, but they are two distinct Covenants:* His arguments are, *because they are called Old and New*: But those names inforce no essentiall difference. The Commandment of love is called an old Commandment, and a new; yet it is the same for essence: so likewise the termes of a good, and better, do imply no more then a graduall difference in their excellency. But that which I shall especially animadvert upon, is, the differences he giveth between these two Covenants of grace so really distinguished, as he supposeth, and in this matter, the Authour speaketh much error in a few lines.

2. That the Covenant God made with the Iews & this under the Gospel are two distinct Covenants.

3. That Plenary remission of sins under the Gospel, not so under the law, because no sacrifice save for sins of ignorance.

The first difference assigned by him is in respect of remission of sinnes; but he goeth on other grounds then the *Hony-combe* doth. *They had not* (saith he) *a plenary remission of all sorts of sinnes: There were sacrifices for sinnes of ignorance, but not for other sinnes that were done presumptuously: and if no sacrifices were admitted, then consequently no pardon obtained: but under the Gospel, Christs blood cleanseth from all sin*, pag. 54. Now here is an heape of falshoods:

Confut. 1. All Sacrifices were not only for sins of ignorance.

First, that all the legall sacrifices were only for sinnes of meer ignorance; (This is also an errour among Socinians) but *Levit.* 6. 2, 3. there is a sacrifice appointed for him that shall lye, and sweare falsly in detaining of his neighbours goods, and this could not be but a sinne of knowledge. This is also aboundantly confirmed in *Levit.* 16. where the feast of expiation and atonement is made for all the sinnes of the people, *ver.* 16. *He shall make an atonement, because of the uncleanes of the children*

dren of Iſrael, and becauſe of their tranſgreſſions in all their ſinnes. So *ver.*21. *He ſhall confeſs over the live goat all the iniquities of the children of Iſrael, and all their tranſgreſſions in all their ſinnes.* Thus *ver.*30. *that ye may be cleane from all your ſinnes before the Lord;* & *ver.*34. *This ſhall be an atonement for the children of Iſrael once a yeare for all their ſinns.* Thus you ſee the Scripture ſpeakes plainly for all their ſinnes; yet the Antinomian ſpeakes as boldly, as if nothing were true: that there were ſacrifices for ſome ſorts of ſinnes only. So that you are wiſely to judge of ſuch books, and not beleeve every confident expreſſion. It's true the Apoſtle calls theſe ſinnes ἀγνοήματα, *Heb.*9.7. we tranſlate it *errours*; for the Apoſtle doth not meane ſinnes, as appeareth *Levit.*16. but therefore are all ſinnes called, ſo becauſe *omnis malus ignorat*: There being no ſinne which doth not proceede from ſome errour in the practicall judgment? for although a man ſin wilfully and adviſedly, ſo that there is *Nulla alia cauſa malitæ niſi malitia*, (as *Auſtin* ſpeakes of ſome of his ſinnes) yet there is even an errour in that mans conſcience.

But in the ſecond place, grant, that there were no legall ſacrifices appointed for ſome ſins, (as indeed particular ſacrifices were commonly for ſins, either of ignorance, or if wilfull, not of ſuch an high and mortall guilt; particular (I ſay) for that feaſt of expiation was generall) yet there is no conſequence in the world, that therefore there was no pardon to be ſued out. How fooliſh then were *David* and *Manaſſes*, in ſuing out pardon for their blood-guiltineſs, if there were no ſuch thing allowed by God? How groſs is this errour? If this doctrine were true, then moſt of thoſe that are reckoned as godly in the Old Teſtament could have no pardon, becauſe many of them did fall into ſuch groſs ſins, for which there was no particular ſacrifice appointed.

2. No legall ſacrifice, therefore no remiſſion of ſin, in conſequent.

3. Again under the New-Teſtament, is there not the ſin againſt the holy Ghoſt for which no pardon is promiſed? Not indeed but that Chriſts bloud is ſufficient to take away the guilt of it? and Gods mercy is able to pardon it, and to give repentance to thoſe that have committed it; but he hath declared he will not.

3. The ſin againſt the holy Ghoſt under the Goſpel not cleanſed by Chriſts blood.

But

But, saith the Author, *under the Gospel it is said, the blood of Christ cleanseth us from all sin.* Now, if the Jews would have brought all their estates to have been admitted, to bring a sacrifice for such or such a sin, they could not have done it. I reply what and if they could bring no sacrifice, could they not therefore have pardon? Why then doth God proclaime himself to them, *a God gracious, forgiving iniquity, transgression and sin?* Why doth he, *Isa.* 1. call upon Ierusalem to repent of her whoredoms, murders, saying, *If their sins were as scarlet. they should be made as white as snow.* This errour is such a dead fly, that it is enough to spoile the Authors whole box of ointment. Besides, was not that true ever since *Adams* fall, as well as under the Gospel [*Christs blood cleansing from all sin*] I cannot see how any but a Socinian will deny it.

4. That under the old Covenant, God gave not remission of sins to any, but upon antecedent conditions; not so under the Gospel.

4. Another difference that the Author makes about remission of sinnes to them, and us under the Gospel, is as strange, and false as the former: It is this, *God did not give the grace of remission of sinnes to any under the old Covenant, but upon antecedent conditions; they were to be at cost for sacrifices.* (How doth this agree with his former reason, if he mean it universaly?) *They were to confess their sinnes to the Priests, yea, in some cases to fast: but now under the Gospel there is no antecedent doing of any thing to the participation of the Covenant.* But in this difference also there is much absurd falshood, and contradiction to himselfe: Contradiction (I say) for he bringeth *Ezech.* 16. where God speaks to the Church, that while she was in her blood, he said to her, *Live*; therefore there was no antecedent condition. But what man of reason doth not see that God speaks there of the Church of the Iews, as appeareth through the whole Chapter? Therefore it makes strongly against the Author, that she had no preparations; so that other place, *Isa.* 65. 1. *I am found of them that sought not for me*; grant that it be a prophesie of the Gentiles, yet was it not also true of the Iews, before God called them? Did the Iews first seek God, or God them? How often doth God tell them, that the good he did to them, was for his own names sake, and not any thing in them?

Again, if these things were required as antecedent qualifications in them for the remission of sins, then all those argu-

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ments will hold true upon them, which they would faſten, as injuries to Chriſt and grace, upon us. *If* (ſay they) *we muſt repent, and humble our ſelves, and ſo have pardon, this is to caſt off Chriſt, this is to make an idoll of our owne righteouſneſs*, &c. It ſeemeth the Jews under the Old Teſtament might do all theſe things without blame: A Iew might ſay, My ſervices, my ſacrifices, my prayers will do ſomething to the remiſſion of my ſinnes: but a Chriſtian may not. The Author urgeth alſo that place, *While we were enemies, we were reconciled to God*: but doth not this hold true of the Iews? Did they firſt make themſelves friends with God? What is this but to hold the doctrine of free-will and works in the time of the Law; and the doctrine of grace under the new only? As for faith, whether that be a condition or not, I ſhall not here meddle: only this is plain, it was required of them under the old Covenant, in the ſame maner, as it is of us now.

A third difference made as to remiſſion of ſinnes, is this: *Their remiſſion of ſinnes was* gradatim, *ſucceſſively, drops by drops.* If a man had ſinned, and offered ſacrifice, then that ſinne was pardoned; but this did not extend to future ignorance, that was not pardoned till a new ſacrifice. Therefore the Apoſtle ſaith, *there was a remembrance of ſinne*; but *Chriſt by one ſacrifice once offered, hath perfected for ever them that are ſanctified.* To this I anſwer, 1. That this difference grew upon this ſuppoſition, as if the ſacrifice offered did by it's own vertue take away ſinne. For, if we ſuppoſe (as we muſt) that Chriſt the true ſacrifice was repreſented in every ſacrifice, and all the vertue and benefit to come from Chriſts bloud, and not the bloud of the ſacrifices, then could that take away all ſinnes as well as ſome ſinnes: unleſs the Author were a Socinian, denying the efficacy of Chriſts blood, at all, under the Old Teſtament, he can never expedite himſelfe from this.

§ That remiſſion of ſinnes under the Law was ſucceſſively and imperfect, under the Goſpel at once and perfect.

Again, this contradicts themſelves; for the reaſon why they ſay, faith doth not juſtifie, but evidence and declare it only, is, becauſe Gods love and free grace to juſtifie, is from all eternity, and therefore no ſins paſt, or future, can hinder this. Now I ask, whether God did not juſtifie *David*, and the ungodly in thoſe dayes from all eternity, (as they ſpeak) and if he did, why

ſhould not all their ſins be remitted fully once, as well as the ſins of beleevers under the Goſpel? Certainly, the Apoſtle brings *David* for an inſtance of juſtification and remiſſion of ſins, as well under the New Teſtament, which doth ſuppoſe that we are juſtified, and have our ſins pardoned in the like manner.

In the mean while, let me ſet one Antinomian to overthrow another, for one of that way brings many arguments to prove that we are juſtified, and ſo have all our ſins done away before we beleeve. Now, if all ſins are done away, then there is no ſucceſſive remiſſion. Well then, you ſhall obſerve moſt of the arguments hold for the beleevers under the old Teſtament, as well as New; for they are elected as well as we, God laid their ſins, upon Chriſt as well as ours: if God love us to day, and hate us to morrow, let *Arminians* heare and wonder why they ſhould be blamed that ſay, *We may love God to day, and hate him to morrow.* Now all theſe reaſons will fall foul upon this Antinomian, whoſe errour I confute, and he mnch neceſſarily hold, that the godly had but halfe pardons, yea, that they were loved one day, and hated the next.

Again, conſider that the place of the Apoſtle urged by him for his errour, *viz. Chriſt offering himſelfe once for all, to perfect thoſe that are ſanctified,* is of a perpetuall truth ever ſince *Adams* fall: and it was as efficacious to thoſe before his death, as after; therefore he is called *a Lamb ſlain from the beginning of the world,* although the Socinians would pervert and wreſt that place.

Laſtly, I deny that even under the Goſpel that all ſins are forgiven to the juſtified perſon at once. He is indeed put into a ſtate of juſtification, whereby no condemnation will fall upon him, yet his ſins are not forgiven before they are committed and repented of. And for this purpoſe we pray for the daily pardon of them, which is not to be underſtood of the meer declaration or aſſurance of the pardon, but for the pardon it ſelf. But this ſhall be on purpoſe ſpoken to in the matter of Iuſtification. The forenamed Author hath ſome other differences, but they are confuted already for the ſubſtance of them.

LECT.

Lecture XXVI.

Rom. 3. 27.

Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith.

WE have confuted the false differences, and now come to lay down the true, between the Law and the Gospel, taken in a larger sense.

The difference between the Law and the Gospel is not essentiall, but accidentall only.

And, first, *you must know that the difference is not essentiall, or substantiall, but accidentall*: so that the division of the Testament, or Covenant into the Old, and New, is not a division of the *Genus* into it's opposite *Species*; but of the subject, according to it's severall accidentall administrations, both on Gods part, and on mans. It is true, the Lutheran Divines, they do expresly oppose the Calvinists herein, maintaining the Covenant given by *Moses*, to be a Covenant of works, and so directly contrary to the Covenant of grace. Indeed, they acknowledge that the Fathers were justified by Christ, and had the same way of salvation with us; only they make that Covenant of *Moses* to be a superadded thing to the Promise, holding forth a condition of perfect righteousnes unto the Iews, that they might be convinced of their own folly in their self-righteousnes. But, I think, it is already cleared, that *Moses* his Covenant, was a Covenant of grace: & the right unfolding the word *Law*, and *Gospel*, doth easily take away that difference which seemeth to be among the Learned in this point; for, certainly, the godly Iews did not rest in the Sacrifices, or Sacramenrs, but by faith did really enjoy Christ in them, as well as wee in ours. Christ was figured by the Mercy-seat: Now, as both the Cherubims looked to that, so both the people of the Jews and Gentiles did eye and look to Christ. For although Christ had not

assumed our flesh then, yet the fruit and benefit of his incarnation was then communicated, because of the decree and promise of God, 1. *Pet.* 1. 20.

Heavenly objects more clearly revealed in the N. Testament, then in the Old.

2. *This difference is more particularly seen, in respect of the degrees of perspicuity and clearness in the revelation of heavenly objects.* Hence, 2 *Pet.* 1. 19. the light in the Old Testament is compared to the light in the night time; and that in the New, to the light of the sun in the day. The summ of all heavenly doctrine is reduced to these three heads: *credenda*, things to be beleeved: *speranda*, things to be hoped for: *& facienda*, things to be done.

1. It is so for the *credenda*.

Now, if you consider the objects of faith, or things to be beleeved, they were more obscurely delivered to them: The doctrine of the Trinity, the Incarnation of Christ, and the Resurrection, these things were but in a dark manner delivered, yet, according to the measure of that light then held forth, they were bound to beleeve those things: so that, as *Moses* had a vail upon him, thus also his doctrine had; and, as the knowledge we have here is ἐν αἰνίγματι, in respect of that in heaven, so that in the Old Testament may be said to be ἐν αἰνίγματι, in respect of that in the New.

2. For the *speranda*.

As it is thus for the *credenda*, things to be beleeved, so it is also for the *speranda*, things hoped for. The opinion of the Socinians and others is very wicked, which makes them before Christ, only to hope in temporall good things, and the notion of the Papists observing that the Church under the New Testament is called *Ecclesia*, but never *Synagoge*; & the meeting of the Jews, called always *Synagoge*, but never *Ecclesia*, doth suppose that the Jews were gathered together as so many beasts, rather then called together as men. But this notion is judged false; and they instance *Heb.* 10. and *James* 2. where the Church of the Christians is called *Synagoge*; although *Cameron, Prælect. de Eccles. pag.* 66. doth industriously labour to prove that the Apostles did purposely abstain from the word *Synagoge* in reference to Christians: but his reason is not that the Papists urge, for howsoever the good things promised were for the most part temporal, and carnal, yet these figured spirituall and heavenly. It's *Austins* observation, shewing that the Jews should first be allu-

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red by temporal mercies, and afterwards the Chriſtians by ſpiritual: As, ſaith he, firſt that which is animal, and then that which is ſpiritual: The firſt man was of the earth, earthly; the ſecond man was of heaven, heavenly: Thus we may ſay of the Jew and the Chriſtian, That which was animal was firſt, and then that which is ſpiritual. Hence, *Heb.* 11. 16. *Abraham* and others are ſaid to *ſeek an heavenly country*; ſo that although it be true which *Auſtine* (as I remember) ſaid, *though you look over the whole book of the Old Teſtament, yet you ſhall never find the kingdome of heaven mentioned there*: yet we ſee *David* making God his portion, and profeſſing that he hath nothing in heaven but him, which argueth, that they looked farther then meer outward mercies. Theſe good things promiſed to the Jews were figurative, ſo that as a man conſiſteth of a ſoul and body, thus alſo doth the promiſes; there is the kernel and the ſhell: but the Jews, for the moſt part, looked only to the outward. Hence Chriſt, when he opened thoſe things to his Diſciples, did like a kind father, that breaketh the ſhell, and giveth the kernel to his children.

In the third place, there are *facienda*, things to be done. Now although it be true, (as I have proved) that Chriſt hath added no new command to the Law of *Moſes*; and whatſoever is a ſin now in moral things, was alſo then; yet the doctrine of theſe things was not ſo full, penetrating, and clear as now under the Goſpel. There is a dangerous book, called, *The Practicall Catechiſme*, that venteth much Socinian poyſon, and in this particular, among other things, that Chriſt added to the Law, and perfected it, filled up ſome vacuities in it; Certainly, the Law of God being perfect, and to which nothing muſt be added, cannot be ſaid to have vacuities in it; and Chriſt is ſaid to fill the Law, in reſpect of the Phariſees, who by their corrupt gloſſes had evacuated it. And one of his reaſons, which he brings to prove his aſſertion, makes moſt againſt him, *viz. Except your righteouſneſs exceed the righteouſneſs of the Scribes and Phariſees, &c.* This maketh againſt him, becauſe our Saviour doth not ſay *Except your righteouſneſs exceed the righteouſneſs of the Law and the Prophets*; (which he muſt have ſaid, if his opinion were true) but, *of the Scribes and Phariſees*, who had corrupted

3. For the *facienda*.

rupted the text with their falſe gloſſes. I will not conſider his other reaſons; for they are ſo weak, that he ſeemeth to be afraid of them: And, certainly, it would be ſtrange Divinity, to ſay, that a Jew might have luſted after a woman in his heart, and not have ſinned, but now it would be ſin in a Chriſtian.

The meaſure of grace ordinarily greater in the Goſpel then under the Law.

The ſecond particular difference is in reſpect of the meaſure of grace. Hence the Scripture ſpeakes, as if they had under the Old Teſtament none at all, meerly becauſe there was not ſuch a plentifull effuſion of his Spirit upon them: not but that if we conſider ſome particular perſons, they might have ſuch degrees of grace, that few under the Goſpel can be compared unto them, as *Abraham* and *David*; but this was not according to the ordinary diſpenſation of his graces then: So that as one ſtarre differeth from another in glory, thus did the Church of the Jewes, from that of Chriſtians. They had drops, but we have the fountaine; they had glimmerings, but we have the ſun it ſelfe. Now, as theſe are priviledges, ſo they are alſo great engagements for more eminent knowledge, and holineſs then was in thoſe dayes. But all that the Prophets reproved in their people, ignorance, ſelfe confidence, reſting upon externall duties, &c. the ſame may we in our hearers

The Iews under the Law were in a more ſervile condition, then Chriſtians under the Goſpel.

3. Their condition was more ſervile. All things did preſs more to fear, and bondage, then now among us. Hence the Apoſtle, *Gal.* 4. 30. compareth their condition to the ſons of the bondwoman. Hence *Auſtine* makes *Timor*, and *Amor*, the difference of the two Teſtaments; God met man ſinning in the Law, as he did *Adam*, with terrour, charging ſin upon him; but under the Goſpel, as the father did the prodigall ſon, coming home to him. See *Heb.* 12. this difference conſidered by *Paul*, Yee are not come to Mount Sinai, &c. Only you muſt rightly underſtand this. The Jewes had a two-fold conſideration; one, as being ſervile, and another of them, as ſonnes, but under age: ſo that they were not wholly excluded from the Spirit of Adoption: yea, the Apoſtle ſaith, *That the Promiſes, and Adoption did belong unto them*; and *David* doth appropriate God unto himſelfe as his God, in his prayer, which argued he had the Spirit of Adoption, inabling him to call, Abba, Father. Now,

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as they were more obnoxious to an inward bondage, ſo they were under an outward bondage alſo, oppoſite unto which is that Chriſtian liberty *Paul* ſpeakes of, whereby the yoke of all thoſe ceremonious burdens is taken off them; and *Paul* doth vehemently and fervidly diſpute againſt thoſe that would introduce them.

In the aſſerting of this difference, one ſcruple is to be removed, which is this, *How could the Jewes be ſaid to be in more ſervitude then the Chriſtians*; meerly becauſe of thoſe ceremonies and ſacrifices? for, ſeeing they were commanded by God, and had ſpirituall ſignifications, they did thereby become helpes unto their faith, and were exerciſes of their piety. As under the Goſpel none can ſay that the Sacraments are a burden, and tend to bondage, becauſe they are viſible ſignes: But rather God doth hereby condeſcend in his great love unto us: for, as *Chryſoſtome* obſerveth, if wee had been incorporeall, God would not then have appointed viſible Sacraments, (no more then he doth to Angels) but now conſiſting of ſoul and body, he doth inſtitute ſome things in an accommodated way to helpe us, and to promote our faith.

But this may be anſwered, that although they were ſpirituall in ſignification, yet they being many, and requiring much bodily labour, they could not be obſerved without much difficulty: and therefore no prieſt, or Levite, that was ſpiritually minded, in thoſe dayes, but would rather chooſe to exerciſe the miniſtery under the Goſpel, then to buſie himſelf in the killing of beaſts, and fleaing of them, which was their duty to do. Therefore well did *Auſtine* obſerve the love of God in appointing for us Sacraments, fewer in number, eaſier in obſervation, and more cleare in ſignification. Again, thoſe bodily exerciſes did rather fit thoſe that were children, and were more convenient to that low condition, then unto the full age of the Church: and Sacraments, though they be an help, yet they ſuppoſe ſome imbecillity in the ſubject: therefore in heaven there ſhall be none at all. Only take notice, that Popery, having introduced ſo many ceremonious obſervations, and ſuch a multitude of Church-precepts, hath made the times of the Goſpel to be the times of none-age again. This alſo diſcovereth that ſuch are not ſpirituall,

tuall, that delight in ceremoniall wayes: and the more men fix their heart upon sensible observations, the less they partake of spirituall.

The continuation of the Law was to last, but till the coming of Christ.

I will instance but in a fourth (becaus these differences are given by most that treate on this subject) and that shall be the continuance and abode of it. The Law, in that Mosaicall administration, was to indure but till Christ the fulness came; and then, as the scaffolds are pulled down when the house is built, so were all those externall ordinances to be abolished, when Christ himselfe came. A candle is superfluous when the sun appeareth. A School-master is not necessary to those that have obtained perfect knowledge. Milke is not comely for those who live on solid meat. The chaff preserves the corn, but when the corn is gathered, the chaff is thrown away. And when the fruit commeth, the flower falleth to the ground And in this sense the Apostle, *Heb.*7. doth argue against it, saying, it could bring nothing to perfection, Neither could any of those purifications work any good and spiritual effect. It behoved therefore that a Christ should be exhibited, which would work all those spirituall mercies for us, Hence had there been no farther proceeding, but we must alwaies have stayed in such offerings, and sacrifices, it had been impossible for ever that God should have been pleased with us. It is therefore in this respect, that it was to be antiquated, and a better covenant to come in the room of it. The Apostle calleth those things, *Heb.* 10. *a shadow:* Now a shadow, that doth shew a man, but yet the shadow, that doth not live, or eate, or speak: so those sacrifices they shadowed out Christ, but yet they could not exhibite the reall benefits by Christ. As *Elisha* sent his servant with a staff to raise up the Shunamites son, but he could doe nothing; then cometh the Prophet himself, and raiseth him up: so it's here, *Moses* was like the Prophets servant, he went with a staff to raise up those dead in sin, but could not do it without Christ.

Here may be one Question made upon these things, and that is, *Why God appointed such various and different administrations?* This providence of God became a rock to the Marcionites, and Manichees, insomuch that they denyed the same God to be Au-

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thor of both the Teſtaments. To anſwer this; certainly God, if he pleaſed, could have as clearly revealed Chriſt, and poured out his pirit, giving eternall life as plentifully under the Law, as under the Goſpel. But to aske why he did thus, would be as preſumptuous and arrogant, as to aske, why he created the world no ſooner. If the School-maſter teach the new beginner in another way, then he doth the proficient in ſtudy, no man doth blame his wiſedom. As in the Paſchall Lamb, they were to eate the fleſh, but to throw away the bones; ſo in all matters of religion, thoſe things that are revealed and profitable we may feed upon, and whatſoever is abſtruſe and difficult, we may let goe. *Præſtat per Deum neſcire, quia ipſe non revelaverit; quam per hominem ſcire, quia ipſe præſumpſerit*, Tert. de Anima.

Difference between the Law ſtrictly taken and the Goſpel ſtrictly taken.

Now, to conclude, I come to give the difference between the Law ſtrictly taken, as requiring exact and perfect obedience, promiſing eternall life upon no other termes: and the Goſpel ſtrictly taken, as a ſolemne promulgation of Chriſt, and his benefits to a broken ſinner.

1. The Law in ſome meaſure is known by the light of Nature, but the truth of the Goſpel muſt be wholly revealed by God.

And the firſt is this, *The Law in ſome meaſure of it is made knowne by naturall light, and ſo agreeable to a naturall conſcience.* I ſay in ſome meaſure; for there is much of the duty of the Law that is unknown to naturall conſciences, yet the moſt externall and outward duties are knowne, and accordingly, as the truth of them is diſcerned by naturall light, ſo the will doth joyne with them as good to be done (though not in a godly way.) *But it is otherwiſe with the Goſpel, for the very truth of it muſt be wholy revealed by God, ſo that no naturall acumen in the world, could ever excogitate this wonderfull remedy, of juſtification and ſalvation by Chriſt.* And as it is thus above knowledg, ſo the heart is more averſe from this way.

And by this you may ſee, why it is ſuch an hard thing to beleeve; why the people of God are ſo hardly perſwaded, when loaden with guilt, to roule their ſoules upon Chriſt. The reaſon is, there is nothing in his natural conſcience to further him in this duty. Preſs a man againſt murder, theft, adultery; here is naturall conſcience joyning for this duty: but urge him to beleeve, this is altogether above nature. Hence it is alſo, that naturally we ſeek to be juſtified by the works we do; ſo that

to be justified by faith is another way, then corrupted nature in us, or right nature in *Adam* would have inclined unto, Therefore let not the people of God be so discouraged in their agonies and combats about their unbeliefe: Let them know, that a little degree of faith is of great consequence. And if he said, that Christianity was *perpetua naturæ violentia*, a perpetuall violence offered to nature, this is most sure in a matter of faith. We are as froward in rejecting of a promise, as stubborn in refusing of a command.

2. The Law requires perfect righteousness: the Gospel brings pardon through Christ.

The second difference is in the object matter: The Law holdeth forth a perfect righteousness, and will not admit of any other; but the Gospel, that condescends, and brings pardon through Christ. And this is the maine difference, and in which they can never be made one. Now the Papists, Arminian, Socinian, and others do overthrow this grand and maine difference holding justification by works under some notion, or other: whereas the Apostle maketh an immediate opposition, *If of faith, then not of works.* The Apostle doth not distinguish of works of nature, and works of grace, or works of grace perfect imperfect: but speaketh absolutely, & so doth also exclude that subtile opinion, of making faith to justifie as a work; for the Apostle, making an opposition between faith and works, must necessarily take faith under such a notion, as cannot be a work. And this truth is that which is the pillar of the Church of God, and that which differenceth us from Jews, Turks, Papists, and many Hereticks.

3. If righteousnes were by the Law, eternall life were a debt, but the Gospel holds it forth as Gods meere indulgence.

The third difference is from the manner of obtaining the good thing promised: He that shall obtain eternall life by the Law, hath it of debt, and by way of justice, Rom. 4. 4. Not as if *Adam* in the state of innocency could have merited at Gods hands; or as if God became in strict justice a debtor; seeing *Adam* was beholding to God for all: but in some sense it would have beer so. Hence boasting would not then have been excluded: eternall life being the reward of those holy works, which he should have done, but *now all is of grace, through Christ; our righteousnes is meerly Gods indulgence: not the holines that is in us, but the sinn pardoned makes us acceptable.* So that the broken contrite heart can never sufficiently admire the grace and goodnes of God in the

the Gospel-way: And no marvell if so be that *Paul* is so frequently ravished with the considerations thereof. This may well be called good newes, εὐαγγέλιον. And if our hearts were spiritually affected, we should say, *How beautifull are the feet of those that bring these glad tydings?*

4. The Law is only for those that have a perfect nature, the Gospel for broken-hearted sinners.

The fourth difference is in respect of the subject: The Law, strictly taken, is only for those who have a perfect and holy nature: therefore it's a Covenant, (as you heard) of friendship, and not of reconciliation, so that there is no necessity of any Mediatour. Indeed, there is good use of urging it to proud Pharisaicall men, to bring them out of love with themselves; to gross sinners, that their hearts might be broken, seeing the curses belong to them; yea, to the godly also, to teach them the faire copy they are to write after: but, in respect of justification by it, and eternall life, there is none can have that benefit but such who shall be found perfectly holy: It was not *Moses*, but the serpent that did heale; so it is not the Law, but Christ that can comfort broken hearts stung with sin. The Priest, and the Levite they pass by, not pitying of him. *But now the Subject to whom the Gospel is given, is a broken hearted sinner, one that feeleth himselfe ready to be covered over with all confusion, one that lyeth wounded in conscience, crying for some oyle to be poured into his wounds.* Oh! what miserable comforters then must all Popish and Socinian Doctors be, who will advise the sinfull tempted man to seek out works for the Law, which is as uncomfortable, as to bid a sick diseased man get some of the Philosophers stone, or to eat a piece of a Phœnix, and then, and not till then, he shall be in ease?

5. The Law conditional, the Gospel absolute.

Lastly, *The Law differeth in the forme of it from the Gospel: The Law is conditionall, but the Gospel absolute.* I find this Question a very troublesome one, *Whether the Gospel be absolute or no? Whether Gospel be a doctrine of works? Whether it hath precepts, or threatnings?* Now the meaning of this Question is not, *Whether the Gospel be so absolute that it requireth not faith as a condition:* Or *Whether it be so absolute, as that it excludeth all repentance and holiness;* he is an infant in Scripture that thinketh so: But, *Whether the Gospel doth promise eternall life to a man for any dignity, intention, merit, work, or any disposition in us under any distinction or no-*

tion whatsoever or only to faith apprehending Christ. Now the Answer is, that if we take the Gospel largly, for the doctrine of Christ and the Apostles, there is no question, but they pressed duty of mortification & sanctification, threatning those that do not so: but if you take the Gospel strictly, then it holdeth forth nothing but remission of sins through Christ, not requiring any other duty as a condition, or using any threatning words thereunto. But then it may be demanded, To which is repentance reduced? Is it a duty of the Law, or a duty of the Gospel? Of the Law strictly taken, it cannot be, because that admitteth none. Must it not therefore be of the Gospel? And I find in this particular, different either expressions or opinions, and generally the Lutheran Divines do oppose the Antinomians upon this very ground, that the Gospel is not a Sermon of repentance, nor doth exhort thereunto; but it must be had from the Law, which doth prepare them for Christ. I shall therefore, because this was the foundation of Antinomianisme, and it had it's rise from hence, handle the next day this Question, *Whether the Gospel doth command repentance, or no.* Or, *Whether it be only from the Law.*

Lectvre XXVII.

Rom. 3. 27.

Where is boasting then? It is excluded. By what law? of works? Nay, but by the Law of faith.

I Proceed to the handling of this Question, *Whether the Gospel preach repentance or no:* seeing this made the great commotion at first between the Orthodox and Antinomians. I shall dispatch this in few words,

Repentance strictly taken, is distinguished from Faith.

1. *The word* [Repentance,] *is taken sometimes largely, and sometimes strictly:* when it is taken largely, it comprehends faith in it, and is the whole turning unto God *Rev.* 2.5. sometimes it is used strictly, for sorrow about sin, and so distinguished from faith. Thus, *they repented not, that they might beleeve*; and faith and repentance are put together, Now all the while a man hath troubl e

trouble and sorrow for sin, without faith, it is like the body without the soul; yea, it carrieth a man with *Cain*, and *Judas*, into the very pit of dispair; when a man seeth how much is against him, and not how much is for him, it cannot but crush, and weigh him down to the ground. The tears of repentance are like those waters, very bitter, till Christ sweeten them.

The Law and the Gospel are inseperably united in the Word and Ministery.

2. *Consider this, that the Law was never meerly and solely administred, nor yet the Gospel, but they are twins, that are inseparably united in the Word and Ministery.* Howsoever strictly taken, there is a vast gulf of opposition between each other; yet in their use they become exceeding subservient, and helpfull mutually. It is not good for the Law to be alone, nor yet the Gospel. Now the old Antinomians, they taught repentance by the Gospel only, that so the Law might be wholly excluded: thus they did not consider what usefull subserviencie they had to one another. The Law directeth, commandeth, and humbleth. The Gospel, that comforteth, refresheth, and supporteth. And it is a great wisedom in a Christian, when he hath an eye upon both. Many are cast down, because they only consider the perfection of the Law, and their inability thereunto: on the other side, some grow secure and loose, by attending to free-grace only. I do acknowledge, that free-grace will melt the heart into kindness, and the fire will melt, as well as the hammer batter into pieces; but yet, even this cannot be done, without some use of the Law.

Faith and Repentance are wrought both by the Law and the Gospel.

3. *Therefore, being there is such a neer linck between both these in their practicall use, we need not, with some learned men, make two Commandements of the Gospel only; to wit, the command to* beleeve, *and the other command to* repent: *neither need we, with others, make these commands Appendices to the Gospel, but conclude thus, that, seeing Faith and Repentance have something initial in them, and something consummative in them, therefore they are both wrought by Law and Gospel also:* so that, as they say there is a legal repentance and an evangelical; so we may say, there is a legal faith, which consists in believing of the threatnings, & the terrours of the Lord; and there is an evangelical faith, which is in applying of Christ in the Promises. So that legal faith, and repentance, may be called so initially; and when it is evangelical, it may be

be said to be consummate. If therefore you aske, *Whether Faith and Repentance be by the Law, or by the Gospel*; I answer, It is by both, and that these must not be seperated one from the other in the command of these duties.

Vnbeliefe a sin against the Law, as well as the Gospel.

Hence, fourthly, unbeliefe is a sin against the Law, as well as against the Gospel. Indeed the Gospel, that doth manifest, and declare the object of justifying faith, but the Law condemneth him that doth not believe in him: therefore *Moses* and the Law is said to bear witness of Christ, and to accuse the Jews for refusing the Messias. The Law, that requireth belief in whatsoever God shall reveal: The Gospel that makes known Christ; and then the Law, is as it were, enlightened by the Gospel, doth fasten a command upon us to beleeve in Christ. This is true, if you take the Law strictly and seperately from *Moses* his administration of it: but if you take it largely, as it was delivered by *Moses*, then faith in Christ was immediately commanded there, though obscurely, because (as is proved) it was a Covenant of grace. You see then, that as in the transfiguration, there was Christ, and *Moses* together in glory; so likewise may the Law, and the Gospel be together in their glory; and it is through our folly, when we make them practically to hinder one another.

The Gospel taken strictly, comprehends no more then the glad tidings of a Saviour.

Though all this be true, yet if the Gospel be taken strictly, it is not a doctrine of repentance, or holy works; but a meere gracious promise of Christ to the broken heart for sin; and doth comprehend no more then the glad tydings of a Saviour. It is true, learned men do sometimes speak otherwise, calling Faith and repentance the two Evangelicall commands, but then they use the word more largely, for the doctrine of Christ and the Apostles, but in a strict sense its only a promise of Christ, and his benefits: And in this sense we may say, the Gospel doth not terrifie, or accuse. Indeed there are wofull threatnings to him that rejecteth Christ; yea more severe then to him that refused *Moses*, but this ariseth from the Law joyned in practicall use with the Gospel. And in this sense also it is said to be *the savour of death unto many*. This ariseth not from the nature of the Gospel, but from the Law, that is enlightened by the Gospel: so that he being already condemned by the Law, for not be-

beleeving in Christ, he needeth to be condemned again by the Gospel.

If you say, May not the sufferings of Christ make us to repent of sin, and all the love he shewed therein? Do not godly Ministers, to work people into an hatred of sin, tell them the price of blood is in every sin committed? Is it not said, *that they shall look upon him whom they have pierced, and mourn for their sins?*

I answer, all this is true, but then these things work by way of an object, not as a command; and it is from the Law, that we should shew our selves kind unto him who loved us unto death; so that the object is indeed from the Gospel, but the command, to be affected with his death, because of his kindness therein manifested, doth arise from Gods Law: Let therefore those who say, that the preaching of the Gospel will humble men, and break their hearts for their sins, consider how that it is true, by the Gospel as an object, by the Law, as that which commands such affections to those objects.

Let the use of this doctrine be, to direct Christians in their practicall improvement of Law and Gospel, without hindring each other. There are many things in Christianity that the people of God make to oppose one another, when yet they would promote each other, if wisely ordered. Thus they make their joy and trembling, their faith, and repentance, their zeal and prudence, the Law and Gospel to thwart one another; whereas by spiritual wisdom they might unite them: take the Law for a goad, the Gospel for a cordial: from the one be instructed, from the other be supported: when thy heart is careless and dull, run thither to be excited; when thy soul is dejected and fearfull, throw thy self into the armes of the Gospel. The Law hath a lovelines in it as well as the Gospel: the one is a pure character and Image of the holines of God, the other is of the mercy and goodnes of God; so that the consideration of either may wonderfully inflame thy affections and raise them up.

LECT.

Lectvre XXVIII.

Rom. 10. 4.

For Christ is the end of the Law for righteousnes to every one that beleeveth.

As the Physitian, (saith *Peter Martyr*) who intends to give strong physick which may expell noxious humours in the diseased body, doth prepare the body first by some potions to make it fluid and fit for operation: so *Paul*, being sharply to accuse the Jews, and to drive them out of their selfe righteousnes, doth manifest his love to them, sugaring the bitter pill that they might swallow it with more delight, And this his love is manifested, partly by his expression [*brethren,*] partly by his affections and prayers [*my hearts desire and prayer.*] The occasion of this his affection is the zeale that they have for God, but in a wrong way: As the skillfull husbandman, that seeth a piece of ground full of weeds, and brambles, wisheth he had that ground, which by culture and tillage would be made very fruitfull. *Amo unde amputem*, said the Orator, *I love the wit that needs some pruning.* The luxuriancie is a signe of fertility.

Zeal that either wants knowledge, or puffs up, no good zeale.

This zeale was not a good zeale, partly because it wanted knowledge, and therefore was like *Sampson* without his eyes: partly because it made them proud, which the Apostle fully expresseth in two particulars: 1. *They sought to establish their owne righteousnes. They sought*, this did imply their willfull pride and arrogancy, and *to establish*, which supposeth their righteousnes was weak and infirme, ready to fall to the ground: but they would set it up for all that, as the Philistims would their Dagon, though he was tumbled downe before the Ark. 2. The Apostle expresseth it signally, when he saith, *They submitted not themselves to the righteousnes of God.* In the originall, *They were not*

not submitted, in the passive signification, which still supposeth the great arrogancy that is in a man naturally, being unwilling to deny his owne righteousnes, and to take Christ for all. This being so, take notice by the way of a foule errour of the Antinomian, who denying assurance and comfort by signes of grace, laboureth to prove, that an unregenerate man may have universall obedience, and sincere obedience, bringing this instance of the Jews for sincere obedience.

Sincerity taken two waies.

But sincerity may be taken two waies: First, as it opposeth gross hypocrisie, and so indeed the Jews zeale was not hypocriticall, because they did not goe against their conscience: or, Secondly, it may be taken as it opposeth the truth of grace, and so the Jews zeale was not a true gracious zeale for the reasons above named. Now my Text, that is given as a reason, why the Jews did look to their owne righteousnes, & not that of Gods, because they neglected Christ, who is here said to be the end of the Law for righteousnes. The word Τέλος doth sometime signifie, *the extreme and last end of a thing*: Thus *Mark.* 13.7. *The end is not yet*; so those who are against the calling of the nation of the Jews, bring that place, 1 *Thes.* 2. ver. 16. *Wrath is come upon them* εἰς τέλος, as if there were no mercy to be expected. But this may admit of another exposition. Sometimes the word is used for *perfection and fullfilling of a thing*, acording to the word τελέω, *Rom.* 2.27. *Shall not uncircumcision,* ἡ νόμου τελοῦσα *if it fullfill the Law?* So *James* 2. 8. *If you fullfill the royall Law*. In this sense *Aristotle* called the soul ἐντελέχεια, ὡς τελείωσα *as that which did perfect*: And the sacrifices before marriage, which was the consummation of that neer bond, or because of the cost then bestowed, were called τελεῖα. *Erasmus* takes it in this sense here, and doth translate it *perfection*: for which *Beza* doth reprove him, saying, he doth not remember that the word is so used any where. But that place, 1 *Tim.* 7.5. *The end of the commandment is charity*, may seem to confirme this sense; for, certainly, that phrase is no more then that in another place, *Love is* πλήρωμα, *the fulfilling of the Law*. Therefore I think, this is a great part of the meaning here, *Christ is the end*, that is, the perfection, the fulnes of the Law. Yet, I shall take in also the end of intention, or a scope, unto which the Law-giver aimed when he gave the

The word Τέλος what it signifieth.

Law: and this will be shewed in the particulars; The doctrine is, *That Christ is the end of the Law for righteousnes to every beleever.*

For the opening of this consider, 1. That an *end* may be taken either for that of *consumption* and *abolition*: or for that of *perfection* and *confirming*: *Finis interficiens*, and *finis perficiens*, as *Austine* called it. Now, in the former sense, Christ was the end of the Ceremoniall Law: the end abolishing; although that was also an end of perfection to them: and so some understand it of the Ceremoniall Law, & the Prophesies: They all shadowed out Christ, and ended in him. And this indeed is a truth, but it is not pertinent to the scope of the Apostle, who speaketh of such a Law, that the Jews expected righteousnes by in the performing of it; which must be the Morall Law only.

Now, when we speak of the Morall Law, having Christ for the end of it, then in the second place that may be considered two wayes.

The Law, as it is considered rigidly, and in the abstract, so Christ is not the end thereof, unless it be by accident.

1. Either *rigidly, and in an abstracted consideration from the administration of it, as it doth require perfect obedience, and condemning those that have it not*: now in this sense Christ cannot be the scope, or end of the Law, but it is meerly by accident, & occasionall, that a soul abased and condemned by the Law doth seek out for a Christ: only you must know, that the Law even so taken doth not exclude a Christ. It requireth indeed a perfect righteousnes of our own; yet if we bring the righteousnes of a surety, though this be not commanded by the Law, yet it is not against the Law, or excluded by it; otherwise it would have been unjustice in God to have accepted of Christ our surety for us.

As the Law is taken largely for the administration of it by Moses, so Christ was intended directly.

2. *Or else the Law may be taken in a more large way for the administration of it by Moses, in all the particulars of it*; and thus Christ was intended directly, and not by accident; that is, God when he gave the Law to the people of Israel, did intend that the sense of their impossibility to keep it, and infinite danger accrewing thereby to them, should make them desire and seek out for Christ: which the Jews generally not understanding, or neglecting, did thereby, like Adam, go to make fig-leaves for their covering of their nakedness, their empty, externall obedience.

Accord-

According to this purpose *Aquinas* hath a good distinction about an end; That an end is two-fold: *Either such, to which a thing doth naturally incline of it self:* Or secondly, *that which becometh an end, by the meere appointment and ordination of some Agent.* Now the end of the Law, to which naturally it inclineth, is eternall life to be obtained by a perfect righteousnes in us; but the instituted and appointed end, which God the Lawgiver made in the promulgation of it, was the Lord Christ: So that, whatsoever the Law commanded, promised, or threatned, it was to stir up the Israelites unto Christ. They were not to rest in those precepts or duties, but to go on to Christ; so that a beleever was not to take joy with any thing in the Law till he came to Christ, and when he had found him, he was to seek no further, but to abide there. Now this indeed was a very difficult duty, because every man naturally would be his own Christ, and Saviour. And what is the reason, that under the Gospel belevers are still so hardly perswaded to rest only on Christ for righteousnes, but because of that secret selfe dependance, within them.

Having premised these things, I come to shew how Christ is the end of the Law, taken largely in the ministry of *Moses*. And in the first place, Christ was the scope and end of intention: God by giving so holy a Law requiring such perfect obedience, would thereby humble and debase the Israelites; so that thereby they should the more earnestly fly unto Christ, even as the Israelite, stung by a serpent, would presently cast his eyes upon the brasen Serpent. It is true, Christ was more obscurely and darkly held forth there; yet not so, but that it was a duty to search out for Christ in all those administrations. And this you have fully set forth in that allegory which *Paul* maketh 2 *Corinth.* 3. 7. I shall explain that place, because it may be wrested by the Antinomian; as if, because that kinde of ministery which was by *Moses*, was to be done away and evacuated, therefore the preaching of the Law was also to be abrogated: but that is far from the Apostles scope; for the Apostle his intent there is to shew the excellency of the ministery of the Gospel above that of the Law, and that in three respects.

Christ is the end of intention in the disposition of the Law.

2 *Cor.* 3. 7. opened.

The ministery of the Gospel more excellent then that of the Law in three respects.

1. Because it is the ministery of life and righteousnes, the Law of death and condemnation,

1. *In regard one is the ministery of death and condemnation, the other of life and righteousnes* Therefore the one is called *Letter*, and the other *Spirit*. Now this you must understand warily, taking the Law nakedly, and in it self, without the Spirit of God, and the Gospel with the Spirit; for, as *Beza* well observeth, if you take the Gospel without Gods Spirit, that also is the ministration of death, because it is as impossible for us to beleeve, as it is to obey the Law by our own power: only life and spirit is attributed to the Gospel, and not to the Law; because Christ, who is the author of the Gospel is the fountain of life; and when any good is wrought by the Law, it cometh from the spirit of Christ.

2. Because of its duration, it being to abide alwayes, but the ministery of *Moses* to be abolished.

The second excellency is in regard of continuance and duration. The ministery of *Moses* was to be made void and abolished; which is to be understood of that Jewish pedagogy, not of every part of it; for the Morall, as given by *Moses*, doth still oblige us Christians, as hath been already proved: but the ministery of the Gospel is to abide alwaies; that is, there is no new ministery to succeed that of the Gospel; although in heaven all shall cease.

3. Because the glory that cometh by the Gospel is spirituall, that which shone upon *Moses* but materiall.

The third difference is in regard of glory: God caused some materiall glory to shine upon Moses, *while he gave the Law, hereby to procure the greater authority and majesty to the Law; but that glory which cometh by the Gospel is spirituall, and far more transcendent, bringing us at last into eternall glory.* So that the former glory seemeth to be nothing in comparison of this: Even as the light of a candle or torch seemeth to be nothing (saith *Theophylact*) when the light of the Sun ariseth. Now the Apostle, handling these things doth occasionally open an allegory, which had not *Paul* by the Spirit of God found out, we neither could, or ought to haue done it. And the consideration of that, will serve much for my present matter. I know divers men have divers thoughts about exposition of this place; so that there seemeth to be a vail upon the Text, as well as upon *Moses* his face: But I shall plainly understand it thus; *Moses* his face shining when he was with God, and coming from him, doth signifie the glory and excellency of the Law, as in respect of

What signified by the shining of *Moses* his face.

Gods

Gods counsells and intentions; for although the Law did seem to hold out nothing but temporall mercies, devoid of Christ and heaven, yet, as in respect of Gods intention, it was far otherwise. Now saith the Apostle, *The Jews were not able to fix their eyes upon this glory*; that is, the carnall Israelites did not behold Christ in the ministery of *Moses*, because a vail is upon their hearts. The Apostle makes the vail upon *Moses* to be a type of the blindness and hardness of heart in the Israelite: so that, as the vail upon *Moses* covered the glory of his face, so the vail of blindness and stupidity, upon the heart of the Jews doth hinder them from the glory of the Law, which was Christ. And that this is so, doth appeare *viz.* where the Israelite is denied to look stedfastly, εἰς τὸ τέλος (the word in my Text) *to the end* of that ministery, which was to be abolished, and that end was Christ: so that this Text doth fully prove my intent, which is, that Christ was in some measure a glorious object in the administration of the Law, but the vail upon the Israelites heart hindered the sight of it. Now (saith *Paul*) *when it shall turn* (as we translate, or rather *when they shall turn*, for the word ἐπιστρέψῃ is observed to be used alwayes of persons, and though the word be in the singular number in the originall, yet, according to the custome of Scripture, it may be understood plurally, because he speaks of a collective body:) *When*, saith the Text, *this turning shall be, the vail shall be taken away*: or rather, as *Camero* well observeth in the present tense, *It is taken away*: for you cannot conceive that the Jews shall be first turned unto God, and the vail afterwards to be taken away; but they both are together. I will give another instance, that Christ was the end of intention or aime in the dispensation of the Law, from *Galat.* 3. 23, 24. *We were kept under the Law, till Faith came*: Wherefore the Law was our School-master, to bring us unto Christ. In which words, not the Morall Law simply taken, but the whole dispensation of the Jews, is compared to the instruction of a School master. Now, as a School-master doth not only beat or correct, but teach also and direct: Thus the Law did not only severely curb and keep from sin, but did also teach Christ. Hence we are said to be kept under the Law; which although some make an expression from the strict keeping and watching which souldiers

ors in a garrison use to make, yet a learned man makes it to denote the duty of a School master, as one who is to give an account of such committed to his charge: In which sense *Cain* said, *Am I my brothers keeper?* The Law then as a School-master did not only threaten and curse, or, like the Egyptian task-masters, beat and strike, because the work was not done, but did shew where power and help was to be had, *viz.* from Christ only.

2. Christ is the end of perfection to the Law.

In the second place Christ is the end of perfection to the Law: for, the end of the Law being to justifie, and to bring to eternall life, this could not be attained by our own power and industry; not by any defect of the Law, but by reason of our infirmity. Therefore Christ he hath brought about this intent of the Law, that we should be justified, and have life. If the end of humane laws be to make good and honest men, much rather is the end of the Morall Law appointed by God himself: But the Law is so far from making us good, as that it worketh in us all evill, which effect of the Law in himself the Apostle acknowledgeth: so that as good food and nourishment received by a diseased stomack, doth increase the disease more, according to that rule, *Corpora impura, quanto magis nutrias, deteriora reddis*; thus it is in every man by nature: The Law, which is for holiness and life, becometh to cause sin and death. Christ therefore, that the Law may have its end, he taketh our nature upon him, that the righteousness of the Law might be fulfilled in us,

3. Christ is the end of perfection of the Law, in vouchsafing us his Spirit, that we may obey it.

3. *Christ is the end of perfection of the Law, in that the meere knowledge of the Law, with the externall obedience only to it, was not availeable to any benefit.* Therefore Christ vouchsafeth his holy spirit unto us, regenerating of us, whereby we come in part to obey the Law of God: So that the people of God have a righteousness or holiness of works, but it is imperfect, and so not enabling us to justification; and in this sense it is, that the people of God are said to *keep Gods commandements*. So then, whereas our condition was so by sin, that we were neither able nor willing to obey the Law of God in the least degree, Christ doth give us grace, and cureth us so far, that we are said to *walk in his Law*. Now herein was the great mistake of the Jews, they

gloried

gloried and boasted of the Law, but how? Of the knowledge of it, and externall observation, without looking to Christ; and this was to glory in the shadow without the substance.

4. Christ is the end of perfection of the Law, in that his obedience to it is made ours.

4. *Christ is the end of perfection of the Law, in that his righteousnes and obedience unto the Law, is made ours, and so in him, as our surety we fulfill the Law.* I know this assertion hath many learned and godly adversaries, but as far as I can see yet, the Scripture seemeth to hold it forth, *Rom.* 5. There is a parallel made of the first *Adam* and his off spring, with Christ the second *Adam* and his seed; and the Apostle proveth, that we are made righteous by Christ, as sinners in him, which was partly by imputation, so, 2 *Corinth.* 5. *ult.* as Christ is made our sin by imputation, so we his righteousnes. So *Rom.* 8. 3, 4. *That which was impossible to the Law——God sent his Son that the righteousnes of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit.* I know there are answers made to these places, but the proper discussion of them will be in the handling of justification: only here is an obvious Objection, *If the righteousnes of Christ be made ours, so that we may be said to fulfill the Law, then we are still justified by a covenant of works, and so there is no new covenant of grace.* I answer, Learned men, as *Beza* and *Perkins*, have affirmed, that we obtaine eternall life according to that rule, *Doe this and live*, because of Christs fulfilling the Law as our surety; for the imputation of it doth not make it cease to be our *real righteousnes*, though it be not our *inherent righteousnes*. But I see not why we need grant the consequence, [*viz. Because Christs fulfilling of the Law is made ours therefore we have eternall life by the Law:*] and the reason is, because this righteousnes of Christs is not ours by working, but, by beleeving. Now the Law in that command, *Do this and live*, did require our personall working and righteousnes; so that we cannot be said to have salvation by that rule, because it is not the righteousnes which we in person have wrought: and this will fully appear, if you consider in the next place the subject to whom Christ is made righteousnes, and that is to him that beleeveth: he doth not say, *to him that worketh*, so that we have not eternall life by our *Do this*, but by *beleeving*, or resting upon Christ his *Do this*. And this phrase doth plainly exclude *Stapletons*,

Obj.

Answ.

The beleever is the subject to whom Christ is made righteousnes.

pletons, and other Papists observations on this place, as if the righteousnes by faith, or of Christ, were the same in kinde with the righteousnes of works, differing only gradually, as an infant, and a grown man; for, if so, the Apostle would have said *working*, and not *beleeving*. It is a great skill in Divinity to amplifie this righteousnes of faith without works, so as neither the Papist, or the Antinomian may incourage themselves thereby: but of that in some other place. As you take notice of the subject [*Beleever*] so the universality, *every one*, which doth take in both Jew and Gentile: Therefore the Jew could not, or ought not to think that those externall Rites and observations could bring them to a true righteousnes.

Righteousnes is the end for which Christ is thus the perfection of the Law.

Lastly, consider in the Text, for what end Christ is thus the perfection of the Law; and that is for righteousnes. The proper seat of handling this is in the doctrine of Justification, only let me briefly answer a Question made by some, *Whether the righteousnes of faith, or that we have by Christ, be the same in nature with the righteousnes of works and of the Law? Stapleton* saith, They must needs be one, because the Law will direct to no other righteousnes then that of its own. It it true, the Law strictly taken, will not properly and *per se* direct to any righteousnes, but that which the Law requireth; yet by accident, and indirectly it may: yea, as it was given by *Moses*, it did directly and properly intend Christ, though not primarily, as some think; but finding us unable to attain to its own righteousnes, did then lead us unto Christ: Yet these two righteousnesses are divers, rather then contrary, (unless in respect of justification, and so indeed its impossible to be justified by both those waies) otherwise they are both together in the same subject, yea a righteousnes of faith doth necessarily draw along with it in the same subject a righteousnes of works, though it be imperfect and so insufficient to justifie.

The beleever hath great cause to bless God, for providing such a righteousnes for him.

Use. Is Christ the end of the Law for righteousnes? Then let the beleever bless and praise God for providing a righteousnes, and such a righteousnes for him. How destitute and naked was thy condition? Had justice taken thee by the throat, and bid thee pay what thou owest, thou couldst not have returned that answer, *Let me alone, and I will pay thee all.* Neither

Angels

Angels nor men could provide this righteousnes for thee. Dost thou thank God for providing clothes for thy body, food for thy belly, an house for habitation? Oh, above all thanke him that he hath provided a righteousnes for thy soul. Thou troubled soul because of sin, thou thinkest with thy selfe, Oh if I had no sin, if I were guilty of no corruption, how well were it! O ye glorious Angels and Saints, ye are happy, because ye have a righteousnes! Why doest thou not consider, that God hath found out for thee, even for thee, in this world, a righteousnes, whereby thou art accepted of him?

Again consider it is such a righteousnes that satisfieth and pleaseth God. Thy holines cannot content him for justification, but that of Christ can. As the light of the Stars and Moon cannot dispell totally the darknes of the night, only the light of the Sun can do that.

Lectvre XXIX.

Mat. 5.17.

Whosoever therefore shall break one of these least commandements, and shall teach men so, shall be called the least in the Kingdome of heaven.

OUr Saviour being to vindicate the Law from all corrupt glosses of the Pharisees, he doth in the first place (as *Chrysostome* thinketh) remove the *odium* that might be cast upon him, as if he did indeed destroy the Law; for it was then generally received, that only was Law, which the Pharisees declared to be so. And this he doth, *ver.*17. *Think not that I am come to destroy the Law.* The reason he giveth, is from the perpetuall nature of the Law: heaven and earth, the whole world shall sooner fall into pieces, then any tittle of that. And the Prophets are here joyned to the Law, not so much in regard of their predictions, as because they were Interpreters of the Law. The second reason is from that evill which shall befall him, that doth breake it, and here he nameth a two-fold Antinomianisme; one The Text opened.

in life and practise, the other in doctrine: That in practise is aggravated, though it be one of *the least commandments.* They are called *least*, either because the Pharisees thought them so, or else indeed, because all the commands of God were not concerning duties of the same consequence. The other in doctrine is expressed in those words, *And teach men so.* I cannot consent to *Beza's* interpretation, making this teaching to be by example and life, or else καὶ to be put for κἂν, although, as if the meaning were, He that doth break in his practice my commandment, although he do teach them in doctrine. There is no necessity of offering such violence to the Text. But if we interpret it of doctrinall breaking, it will very well agree with the Pharisees, who *made void the commandements of God by the doctrines of men.* The evill that shall befall such, is in those words, [*He shall be called the least in the Kingdome of heaven.*] *Called* is put for *is.* or *be*; *He shall be the least.* By *Kingdom of heaven,* some understand that Kingdome of glory in heaven; and by *least*, meane *nullus*, *none*: he shall not at all enter into the Kingdome of heaven.

What meanr by *Kingdom of heaven.*

Others by *Kingdom of heaven* do understand *the Church of God*, and so they express it, when there shall be a reformation in the Church, and truth should break forth, which was presently to come to pass, then those corrupt teachers, who would poyson men, should be discovered, and then they should be least, that is, of no account; even as it fell out to the Pharisees, though for a while they were highly esteemed among men. I forbeare to touch upon that Question hotly disputed with some, *Whether our Saviour doe in this discourse meane only the Morall Law, or the Ceremoniall also*, as being not to my purpose. That it is meant cheifly of the Morall Law, appeareth by the instances which Christ giveth. From the Text thus opened, I observe, That *any doctrine, which teacheth the abrogation or dissolution of the Law, is highly offensive unto God.*

Doctr. The doctrines of men may either *directly* or *covertly* overthrow the Law. Covertly, there waies. 1 When they make it not so extensive in its obligation as it is.

For the opening of this consider, that the doctrines of men may either *directly*, and with an open face overthrow the Law, as the Marcionites and Manichees did: or else *interpretatively*, and more covertly; and that is done three waies.

1. *when they make not the Law of God to be so full and extensive*

in

in it's obligation, as indeed it is; and thus the Pharisees they made void the Law, when they affirmed outward acts to be only sins: and thus the Papists do in part when they make the Law no further to oblige, then it is possible for us to keep it. These doctrines doe *in tantum*, though not *in totum* destroy the Law.

2. *When men hold such principles, that will necessarily by way of consequence inforce the abrogation of the Law.* And thus, though some Antinomians do expresly and boldly assert the abolishing of it, at least to beleevers; yet those that have more learning and wariness, do disclaime it, and account it a calumny: but even at the same time, while they do disclaime it (as it is to be shewed presently) they hold such assertions, as do necessarily inferr the abrogation of it.

2 When they hold principles by necessary consequence inforcing the abrogation of it.

3. *The Law may be doctrinally dissolved, by pressing such duties upon men, whereby they will be necessitated to breake the commandments of God.* Thus when the Pharisees taught, that whatsoever vow was made concerning any gift, they were bound to do it, though thereby they were disinabled to honour their parents. And this is most remarkably seen in the Church of Rome, who, by the multitude and necessity of observation of their Church precepts and constitutions, make men to break the plain commandments of God. Now I shall briefly instance generally about those errours that dissolve Gods Law, and then more particularly about the Antinomian doctrine.

3. When they press such duties upon men, as will necessitate them to break the commandements of God.

The first Hereticks that opposed it, were the Marcionites and Manichees, *Marcion* (whom *Tertullian* calls *Mus potincus*, because of his arroding and gnawing the Scripture, to make it serviceable to his errours; he, among other errours, broacheth this, *That the old Law* (as he calls it) *was evill, and that it came from an evill god.* To him in this opinion succeeded *Manes*, (who truly might be so called, because of his madness, although his followers to take away that reproach, called him *Mannichæus*, as much as one that poured forth Manna, as some affirme.) This mans errours, though they were very gross, yet so propagated, that it was two hundred yeares ere they were quieted. These and their followers all agreed in this, to reject this Law of God. There were also Hereticks called *Anomi*, (as it were *sine lege*) but their errour was, *to think that they could by*

The Marcionites and Manichees, the first oppugners of the Law.

their knowledge comprehend the divine nature: And they gave so much to this their faith, that they held, *Whosoever should imbrace it, though he committed hainous and atrocious sins, yet they should do him no hurt*, Epiphan. lib. 3. Hæres. 36. But to let passe these, we may say, Popery is in a great part Antinomianisme. And Antichrist he is called ὁ ἄνομος, *that lawless One*: for, is not their doctrine, that the Pope may dispense with the Laws of God, and that the Pope and Christ have the same Consistory, Antinomianisme? and in particular, we may instance in their taking away the second Commandement out of some Catechismes, because it forbiddeth the worshipping of Images. Hence *Vasquez*, one of their *Goliahs*, doth expressly maintain, that the second Commandement did belong only to the Jews, and so not obliging us Christians, thinking it impossible to answer our arguments against their Image-worship, if that be acknowledged still in force.

Is there not also a generation of men, who do by doctrine deny the fourth Commandement? How many late books and practises have been for that opinion? But hath it not fallen out according to the later exposition of my Text, that they are the *least in the Kingdome of heaven*; men of little account now in the Church while reforming?

I might likewise speak of some Anabaptists, (for there are of that sect that disclaim the opinion) who overthrow the fifth Commandement by denying Magistracy lawfull for Christians.

But I will range no further: The Antinomians do more fall against this Text then any, in that they do not only by doctrine teach the dis-obligation of the least commandement, but of all, even of the whole Law. This doth appeare true in the first Antinomians in *Luthers* time, of whom *Islebius* was the captain: he was a School-master, and also professor of Divinity at Islebia. It seemeth he was a man like a reed shaken with every winde: for first he defended, with the Orthodox, the Saxon Confession of Faith; but afterwards was one of those that compiled the Book called the *Interim*. When *Luther* admonished him of his errour, he promised amendment, but for all that secretly scattered his errour; which made *Luther* set forth publikely

likely six solemn disputations against the Antinomians, that are to be seen in his works: which argueth the impudency of those that would make *Luther* on their side. By these disputations of *Luthers* he was convinced, and revoked his errour, publishing his recantation in print: yet when *Luther* was dead, this *Euripus* did fall into his old errour, and publikely defended it. Now how justly they might be called Antinomists, or, as *Luther* sometimes, Nomomachists, appeareth by these Propositions, which they publikely scattered about in their papers: as.

Positions of Antinomians.

1. *That the Law is not worthy to be called the word of God.*

2. *To heare the word of God, and so to live, is a consequence of the Law.*

3. *Repentance is not to be taught out of the Decalogue, or any Law of* Moses, *but from the violation of the Son of God in the Gospel.*

4. *We are with all our might to resist those, who teach the Gospel is not to be preached but to those whose hearts are first made contrite by the Law,*

These are Propositions of theirs set downe by *Luther*, against which he had his disputations, *Vol.* 1. *Sonsselberge, lib. contra Antin. pag.* 38. relateth more: as.

1. *The Law doth not shew good works, neither is it to be preached that we may do them.*

2. *The Law is not given to Christians; therefore they are not to be reproved by the Law.*

3. *The Preachers under the Gospel are onely to preach the Gospel, not the Law; because Christ did not say,* Preach the Law, but Gospel to every creature.

4. *The legall Sermons of the Prophets doe not at all belong to us.*

5. *To say that the Law is a rule of good works, is blasphemy in Divinity.*

Thus you see how directly these oppose the Law, and therefore come under our Saviours condemnation in the Text: yet at other times, the proper state of the Question between the Orthodox & Antinomists, seemeth to be, not, *Whether a godly man do not delight in the Law, and do the works of the Law*; but, *Whether he doth it*, Lege docente, urgente, & mandante, *the Law teaching*

teaching, urging, and *commanding*: As for the latter Antinomians, Doctor *Taylor*, and Mr. *Burton*, who preached, and wrote against them, do record the same opinions of them. Doctor *Taylor* in his Preface to his Book against them, saith, *One preached, that the whole Law, since Christs death, is wholly abrogated and abolished. Another, that to teach obedience to the Law, is Popery. Another, That to do any thing, because God commands us; or to forbeare any sin, because God forbids us, is a signe of a morall man, and of a dead and unsound Christian.* Others deliver, *That the Law is not to be preached, and they that do so, are Legall Preachers.*

Master *Burton* also in his Book against them, affirmeth, *they divided all that made up the body of the Church of England into Hogs or Dogs*: Hogs *were such that despised justification, living in their swinish lusts*; Dogs *such, who sought to be justified by their works.* He tels of one of their disciples, that said, *Away with this scurvy sanctification*; and that *there is no difference between godly here, and in their state of glory, but only in sense and apprehension.* Many other unsavory assertions are named by those Authors, but these may suffice to give a taste of their opinions; for it is elegantly spoken by *Irenæus*, in such falshoods as these are; *lib. 2. c. 34. adversus Hæreses. We need not drink up the whole sea, to taste whether the water be salt; but as a statue that is made of clay, yet outwardly so gilded, that it seemeth to be gold, if any man take a piece of it in his hand, and discover what it is, doth make every one know what the whole statue is:* so it is in this case.

For my my part, I am acquainted with them no other waies, but by their Books which they have written, and in those every errour is more warily pressed, then in secret. There I finde, that sometimes they yeeld the Law to be a rule of life, yea they judge it a calumny to be called Antinomists; and if so, their adversaries may be better called Antifidians And it cannot be denied, but that in some parts of their Books there are wholsome and good passages; as in a wood or forrest, full of shrubs and brambles, there may be some violets and primroses: yet for all this, in the very places where they deny this assertion as theirs, they must be forced to acknowledge it. The Author of *the Assertion of Free-grace*, who doth expressly touch upon these things, and disclaimes the opinion against the Law, *pag.* 4. and *pag.* 6. yet he affirmeth

firmeth there such principles, from whence this conclusion will necessarily follow.

For first, he makes no reall difference either in Scripture, or use of words, between the *Law reigning* and *ruling*; so that if the Law rule a man, it reigneth over him, Now then, they deny that the Law doth reign over a beleever (and so do the Orthodox also) therefore they must needs hold, that it cannot be a rule unto him. And then, *pag.* 5. whereas Doctor *Taylor* had said, *The Apostle doth not loose a Christian from the obedience to the Law, or rule thereof* (he adds,) *He dare not trust a beleever without his keeper, as if he judged no otherwise of him, then of a malefactor of Newgate, who would rob and kill, if his Gaoler be not with him.* Again, this is most clear by what he saith, *pag.* 31. he refuteth that distinction of being under the mandatory power of the Law, but not the damnatory: he makes these things inseparable, and as impossible for the Law to be a Law, and have not both these as to take the brains and heart from a man, and yet leave him a man still. Now then, seeing he denieth (and so do all Protestant Writers) that a beleever is under the damnatory power of the Law, he must also deny, he is under the mandatory, because (saith he) this is inseperable.

Antidotes against Antinomian errours.

I will in the next place give some Antidotes against this opinion, and the Authors thereof. *Luther* calleth them, *Hostes Legis, Organa Satanæ:* he saith, their doctrine is more to be taken heed of, then that of the Papists; for the Papists, they teach a false or imperfect repentance, but the Antinomians take all away from the Church. *Rivet* cals them *Furores Antinomorum.*

1. Be afraid of entertaining errours in doctrine, as that which may damn thee.

In the first place, *awe thy heart with a feare against errours in doctrine as that which may damn thee, as well as an open gross sin.* Consider that place *Galat.* 5. 20. where heresies are reckoned among those sins that are very gross, and do exclude from the Kingdome of Heaven: and that he takes heresies there in a religious consideration, is plain, because it's made to differ from seditions, strifes, and variances. Neither do thou please thy self in that question, *What is heresie? Tu Hæreticus mihi & ego tibi*; for, the Apostle makes it there a manifest work of the flesh, and 2 *John* 10. see how much afraid the people of God ought to be of any evill doctrine; and there the Apostle cals evill doctrine, *evill deeds.*

2. *Look*

2. Look upon those places of Scripture, where duties are commanded, as well as those where Christ and grace are spoken of.

2. *Look to all the places of Scripture, as well as some only.* That is a perpetuall fault among the Antinomians: they only pitch upon those places, where Christ and his grace is spoken of, but not of those Texts, where duties are commanded, especially those places of Scripture, where the Law of God is wonderfully commended, for the many reall benefits that come by it; where likewise the perpetuity and eternity of it is much celebrated. *Lex Dei in æternum manet; vel implenda in damnatis, vel impleta in beatis,* The Law of God abideth alwaies, either to be fulfilled in the damned, or already fulfilled in those that are made happy, said *Luther*. What a curb would it be unto this errour, if they would consider, with what an holy passion & zeal the Apostle doth deny, that he destroyeth the Law, making this very objection to himself, *Do we then make void the Law? God forbid.* Now can we thing that the Apostle, who in the third chapter to the *Romans*, doth so vehemently deny, that he destroyeth the Law, should so much forget himself, as in the fourth chapter to abolish it? No ordinary man would fall into such a contradiction.

3. Beware of affecting applause among the people.

3. *Do not affect applause among people, as having found some new nigher way about Christ and grace, then others have.* I have observed this itching humor in the Antinomian Sermons printed; where they will call upon their hearers to mark; it may be they shall heare that, which they have not heard before, when the thing is either false; or, if it be true, is no more then ordinarily is taught by others. But now, when men desire to be applauded in the world, they suggest to their inward disciples, as if they had found out some new unheard thing; and their followers broach it abroad, and so they come to be exalted. thus they do like *Psaphon* the Libyan: It's reported of him, that he kept ten tame birds at home, and taught them to sing, *Magnus deus Psaphon*; and when he had done so, he let these birds flye into the woods and mountains, where all the other birds learned the same song of them: which the Libyans perceiving, and thinking it no plot, but a divine accident, decreed to sacrifice to *Psaphon*, and to put him in the number of their Gods.

4. Get to be well grounded in the principles of Religion.

4. *Do thou diligently study fundamentals and the principles of Religion*

Religion. As the childe groweth crooked, for not being well looked to at first; and many errours do now spread themselves, because men are not well catechised. They build without a foundation. It was a grave complaint of *Maximus* an Ecclesiasticall Writer, Πολλοί εἰσιν οἱ λόγοις ἀνοχλῆτες, οἱ δὲ ἔργοις παιδευόμενοι, ἢ παιδεύοντες, πάνυ εἰσὶν ὀλίγοι. It is a great matter to have a sound and accurate knowledge in matters of Religion. It was a wise speech of *Aristides*, who being demanded by the Emperour to speak to something propounded *ex tempore*, answered, *Propound to day, and I will answer to morrow*, οὐ γὰρ ἐσμὲν τῶν ἐμέτων, ἀλλὰ τῶν διεκδίκων, *We are not of those who vomit or spit out things, suddenly, but take time to be diligent, and considering.*

5. *When thou doest begin to encline to an opinion, that differeth from the learned and godly, be not too rash and precipitate in publishing it.* The Apostle giveth a good rule, *Rom.* 14. *Hast thou faith? have it to thy self.* He doth not there command a man to equivocate, or dissemble, and deny a truth; but not needlesly to professe it, when it will be to the offence of others. *Cyprian* reproving the rashnesse of those Christians that would goe on their own accord to the Heathen Magistrates, professing themselves Christians, whereby they were put to death, hath a good and elegant speech, *Confiteri nos magis voluit, quàm profiteri:* he doth confesse, that doth it, being asked and demanded; he doth professe, that doth it out of his own free accord.

5. Be not rash in publishing any new opinion.

6. *Consider, that Antinomianisme is the onely way indeed to overthrow grace and Christ.* For he sets up free grace and Christ, not who names it often in his Book, or in the Pulpit, but whose heart is inwardly and deeply affected with it. Now, who will most heartily and experimentally set up Christ and grace of these two, *i.* Who urgeth no use of the Law, who takes away the sense or bitternesse of sin, who denieth humiliation; or he, who discovers his defects by the perfect rule of the Law, whose soule is inbittered and humbled because of these defects? Certainly, this later will much more in heart, and reall affections set up free grace.

6. Antinomianisme overthrows Christ and grace.

FINIS.

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